



# *The Improvement Era*

*Winter*  
SEE PAGE 2

JANUARY, 1939

VOLUME 42 NUMBER 1  
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SALT LAKE CITY, UTAH





# WHERE'S THE HUB CAP?

I WISH YOU'D TAKE THE CAR SOMEWHERE ELSE, JOHN

CONFOUND IT! THAT MAKES TWO HUB CAPS WE'VE LOST! THAT FOOL GREASE MECHANIC DOESN'T PUT 'EM ON TIGHT!

THE PARKERS CHANGED TO THAT SHELL STATION NEAR HOME. THEY GET A SERVICE CALLED **SHELLUBRICATION**

I'LL LOOK INTO IT!

LATER

MIND IF I STICK AROUND AND SEE WHAT KIND OF A JOB YOU SHELLUBRICATION FELLOWS DO?

GLAD TO HAVE YOU, SIR. I'LL GIVE YOU THE HIGH SPOTS AS WE GO ALONG

BEFORE WE LIFT A FINGER TO SERVICE YOUR CAR, WE GET OUT THIS CHART OF YOUR MAKE AND MODEL. DEVISED JOINTLY BY SHELL ENGINEERS AND THE ENGINEERS WHO BUILT YOUR CAR, IT TELLS US EXACTLY HOW THE JOB SHOULD BE DONE.....

.....WE USE AS MANY AS ELEVEN KINDS OF LUBRICANTS FOR A SINGLE CAR. AND THIS VERY LATEST EQUIPMENT ENABLES US TO REACH ALL THE "HARD-TO-GET-AT" POINTS

.....HERE'S YOUR RECEIPT, WHICH I SIGN PERSONALLY. IT RECORDS ALL THE WORK DONE—DOUBLE CHECKS IT—**GUARANTEES IT!**

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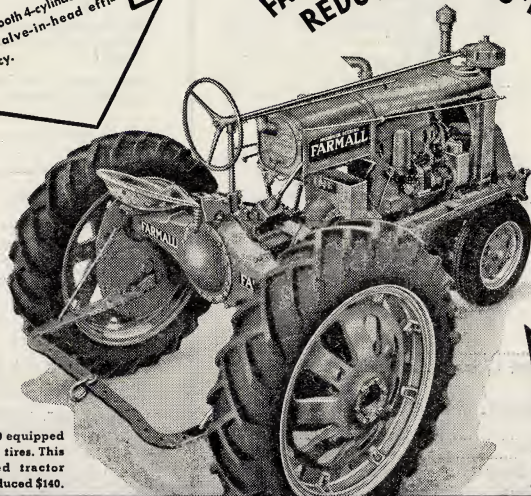
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# The Improvement Era

"The Glory of God is Intelligence"

JANUARY, 1939

VOLUME 42

NUMBER 1

"THE VOICE OF THE CHURCH"

OFFICIAL ORGAN OF THE PRIESTHOOD QUORUMS, MUTUAL IMPROVEMENT ASSOCIATIONS, DEPARTMENT OF EDUCATION, MUSIC COMMITTEE, WARD TEACHERS, AND OTHER AGENCIES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

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### The Cover

THIS prize-winning photograph is by John Muller of New York City, by whose generous courtesy it is reproduced as our January cover. Its intense feeling is composed both of realism and symbolism, as it makes one aware of winter with its beauties and its ravages.

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### EXECUTIVE AND EDITORIAL OFFICES:

50 North Main Street, Salt Lake City, Utah  
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Entered at the Post Office, Salt Lake City, Utah, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October, 1917, authorized July 2, 1918.  
The Improvement Era is not responsible for unsolicited manuscripts, but welcomes contributions. All manuscripts must be accompanied by sufficient postage for delivery and return.

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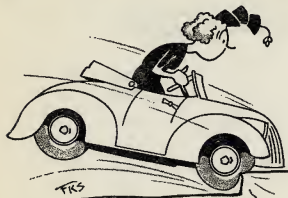
MEMBER OF THE AUDIT BUREAU OF CIRCULATIONS

A MAGAZINE FOR EVERY  
MEMBER OF THE FAMILY



# Exploring the Universe —•

By FRANKLIN S. HARRIS, JR.



It is estimated that from 60 to 70 per cent of all four-ply passenger car tire failures result from injuries to the tires made by jamming the tire against the curb in careless parking.

Over 4,000 photographs of snowflakes have been made by Wilson Bentley. Though all the snowflakes had the same symmetry, no two were alike.

Smoking of tobacco is responsible for the increased deaths due to cancer of the lung, according to Drs. Alton Ochsner and Michael De Bakey, in a report to a cancer symposium. Inhaling smoke, constantly repeated, over long periods, irritates the lining of the bronchial tubes.

The supposed love for music of snakes is a myth believed all over the world. Actually no snake is interested in music of any kind. The music played on flutes by charmers is bluff; the movement of the snake is fencing for an opening as the charmer moves from side to side with rhythmic motion.

Nansen and other Arctic explorers have studied the thickening of sea ice. They found that in the first winter's freezing the ice is from 7 to 9 feet thick; the second winter adds 1 to 3 feet, and the third probably less than another foot.

California has its own Grand Canyon, but it is under the sea, off the shore at Monterey. The course of the submarine canyon, which goes to depths of 6,000 feet, has been followed for over 30 miles, and its contours, similar to those of the Grand Canyon of the Colorado, have been studied.

There is some evidence that fear may be a factor in behavior in higher animals. A dog was once frightened into a sort of fit by a bone drawn across the floor on an invisible thread.

How cold is Iceland in the winter? The average temperature of Reykjavik, the capital, is about the same as in Philadelphia, or Milan, Italy, in January. Also surprising is that tourist companies which promise to show their

passengers the ice-pack are sometimes forced to carry them 200 miles beyond Spitsbergen Islands, which are themselves 360 miles north of Norway into the Arctic Ocean.

When blindfolded persons walk in what they intend to be a straight path they actually move in more or less of a regular clock-spring spiral. The same is true if a blindfolded man drives a car in a field or gives directions to the driver. The blindfolded swimmer does the same. Unexpectedly the same

person may walk, swim, or drive in both right and left spiral turns in the same experiment. The direction does not seem to have anything to do with right-or left-handedness.

When a picture has been taken in a camera by exposing the film to light, the "image" in the film can be destroyed by exposure to infra red light, so that the film is as though no exposure had been made as shown on development. The "image" becomes more stable with time and is less easily destroyed.



Experience says you get  
**LOW COST  
 PER MILE**  
 MOTORING  
 WITH UTAH OIL  
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 & SERVICES  
 STATIONS EVERYWHERE IN UTAH AND IDAHO



# Pattern of Trees

By VESTA P. CRAWFORD

**E** THEREAL tapestry the winter weaves  
With broidered loops of ivory thread,  
And boughs forget their web of summer leaves  
To wear the winter gossamer instead,  
And branches bent from weight of stormy loom  
Now trace in frost their ancient filigree,  
A pearled and velvety pattern of bloom  
In splendor woven for the lovely tree.

**T** HE boughs forget the scent of April night;  
No twig recalls the flame of autumn glow;  
But regal wears its raiment new and white  
Spun from the gauzy weft of gleaming snow.  
In gratitude for this, the jewelled tree,  
I shall forget the summer tapestry.

*Photograph by Walter P. Cottam.*







*Tribune Photograph.*  
THE FIRST PRESIDENCY. LEFT TO RIGHT, PRESIDENT J. REUBEN CLARK, JR., PRESIDENT HEBER J. GRANT, PRESIDENT DAVID O. MCKAY.

AT THIS Christmas Time we give to the Saints and to the world a Christian greeting.

We proclaim to the peoples of the earth that Jesus is the Christ, the Only Begotten of the Father, the Redeemer of the World, the First Fruits of the Resurrection.

We testify to the truth of His own words when He said:

I am the way, the truth, and the life: no man cometh unto the Father, but by me. (John 14:6)

We deeply deplore the spirit of the anti-Christ that is abroad in the world, and with sorrowing hearts contemplate the brutality of war and other forms of cruelty and injustice that even in this professedly enlightened age are still manifest.

# Greetings OF THE FIRST PRESIDENCY

*of the Church of Jesus  
Christ of Latter-day  
Saints*

We declare that the Lord expects men to forsake the ways He has forbidden, and that He beckons them to come into the straight and narrow path which leads to peace and happiness.

We admonish every man of high or low degree, and in whatever land, to act and live in accordance with the revealed will of the Lord, and we promise to every one of God's children who does so live, not only a joy in life and in living that nothing else can bring, but also salvation in the world to come, with an eternity of service, of unspeakable happiness, and a progression that shall never end.

We thank God for His bounteous gifts to His children. We praise His name for His mighty works among men. We are ever grateful for His boundless mercy which we invoke upon both the righteous and the unrighteous. We pray that to darkened minds there shall come light, and that to the righteous there shall come a fulness of blessing under God's wisdom.

*Heber J. Grant*  
*Reuben Clark Jr.*  
*David O. McKay*

The First Presidency

# EVIDENCES AND RECONCILIATIONS . . . .

## iii

### *Where are the Lost Tribes of Israel?*

IN THE field of historical speculation, few themes have been more assiduously theorized about than the location of the lost tribes of Israel. The voluminous literature concerning the subject, "proves" that the tribes may be in any land under the sun, according to the theory accepted. In our Church, several books on the subject, presenting differing views, have been written by thoughtful, honest men. Fortunately, so far as human happiness here or hereafter is concerned, it matters not a whit where they are located. Unfortunately, some brethren have entangled the subject with the theology of the Gospel to their own discomfiture.

Throughout its long history as one nation, the Hebrews had been in almost continuous warfare with neighboring people; and indeed the people of the valley of the Euphrates on the east, and of Egypt on the south and west, mighty nations, had paid their warlike respects to the children of Abraham. Wars and warfare form a large part of the history of united Israel. Only under David and Solomon was the kingdom made into an empire strong enough to dictate terms to weaker neighbors and engender wholesome respect among larger powers.

After the death of Solomon, the divided kingdoms, divided also in strength, were subject to similar warfare. Invasion followed invasion; the larger powers to the East, viewing Palestine as a strategically important corridor to Egypt, descended, with powerful armies upon the now petty kingdoms. The southern kingdom of Judah and the northern kingdom of Israel became little more than vassals to Babylonian powers.

Following the practice of the times, the victors carried large numbers of the vanquished people into captivity, to serve as slaves, craftsmen, builders, or even statesmen, according to their gifts and talents. There were many such captivities from among the people of Israel.

The captivity connected with the lost tribes is mentioned in 2 Kings 17:6—"In the ninth year of Hoshea the King of Assyria took Samaria, and carried Israel away into Assyria, and settled them in Khalah and on the Khabur, a river of Gozan, and in the cities of the Medes." A similar statement is made in 1 Chronicles 5:26. That is all we hear of them. From that time they are literally "lost" to history, except for a passage in the Apocrypha, II Esdras, 13:40-47:

Those are the ten tribes, which were carried away prisoners out of their own land, in the time of Osea the King,

whom Salmanasar the King of Assyria led away captive, and he carried them over the waters, and so came they into another land. But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt, that they might there keep statutes, which they never kept in their own land. And they entered into Euphrates by the narrow passages of the river. For the Most High then showed signs for them, and held still the flood, till they were passed over. For through that country there was a great way to go, namely of a year and a half: and the same region is called Arsareth. Then they dwelt there until the latter time; and now when they shall begin to come, the Highest shall stay the springs of the stream again, that they may go through.

Many fantastic theories have been set up concerning the location of the lost tribes. One declares, for example, that in the northern countries are vast subterranean caverns in which the lost tribes live and prosper, awaiting the day of their return. Another, by diagram and argument suggests that a secondary small planet is attached at the north pole, to the earth by a narrow neck, and that the lost tribes live there. (See Dalton, *The Key to This Earth.*) Others, even more unacceptable are in circulation.

The view most commonly held by members of the Church is that a body of Israelites are actually living in some unknown place on earth, probably in the north. In support of this opinion are the common knowledge that the earth is not yet fully explored, and numerous scriptural references to a gathering of Israel from the north countries. Jeremiah speaks of the house of Israel coming "out of the north country." (Jeremiah 3:18; 23:8; 31:8-11; Hosea 1:11.) In the Book of Mormon, also, there are references to Israel coming out of the north in the latter days. Ether prophesies of those "who were scattered and gathered in from the four quarters of the earth, and from the north countries." In modern revelation the north countries are mentioned in connection with the restoration of the ten tribes. "They who are in the north countries shall come in remembrance before the Lord, and their prophets shall hear His voice, and shall no longer stay themselves, and they shall smite the rocks, and the ice shall flow down at their presence." (Doc. and Cov. 133:26-34.) Moreover, in the Kirtland Temple, Moses appeared to Joseph Smith and Oliver Cowdrey and "committed unto us the keys of . . . the leading of the ten tribes from the land of the north." (Doc. and Cov. 110:11.)

Another view held by many is that the lost tribes are in the northern part of the earth, thus fulfilling that scriptural requirement, but not necessarily in one body. In support are quoted the many references in scripture to the gathering of Israel from the four corners of the earth and the isles of the sea. Further than that, while north countries are mentioned, nowhere is it specifically stated that the lost tribes are in one body apart from other



# The EDITOR'S PAGE

## Anti-Liquor-Tobacco Campaign

UNDER date of April 26, 1937, the First Presidency wrote to the Council of the Twelve in part as follows:

"You may proceed to organize a campaign throughout the Church against the use of alcoholic beverages. We suggest, however, that you continue to lay special emphasis upon the evils that follow the use of the cigarette and other forms of tobacco.

"We commend your plan to make this campaign a project for all the Priesthood quorums, both Melchizedek and Aaronic, charging the quorums with the responsibility of (a) keeping their own members free from the vice of using alcohol and tobacco, and (b) assisting all others to do likewise. . . .

"Auxiliary organizations should give to the Priesthood quorums such help in the campaign as may be consistently requested of them by Priesthood quorums."

Since this letter was written, an educational campaign throughout all the stakes of the Church for the non-use of alcoholic beverages and tobacco has been inaugurated along the lines indicated in the letter of the First Presidency. I commend this movement to all stake, ward, Priesthood quorum, and auxiliary organization authorities, and urge them to cooperate through committees and special workers to make the campaign thorough and complete.

The youth, as well as all adult members of the Church, should be reached by this movement to the end that they may become free from the use of these things that the Lord has said are not good for man.



peoples. It is contended that the wandering tribes actually settled in northern Europe and Asia, and throughout the centuries mingled with the people there, until the blood of Israel runs strong among the northern peoples. Thus is explained the relatively ready acceptance of the Gospel by the British, Scandinavian, and German peoples. Those who hold this view feel that prophecy has been literally fulfilled by the gathering of Latter-day Saints from Northern Europe to the Church in Western America. The notable British-Israel movement is built upon such a dispersion of the lost tribes. (See Stephen Malan, *The Ten Tribes*).

A third view attempts to reconcile the two preceding ones. We are reminded that historically and prophetically it is well known that Israel has been scattered among the nations. By removal from the Holy Land through successive captivities, and voluntary migrations, often due to persecution, and by intermarriage with other races, the blood of Israel is now found in almost every land and among every people. The ancient writers spoke of "the twelve tribes which are scattered abroad." It is suggested that on the northward march of the lost tribes, many fell from the company, remained at various points of the journey, there became mixed with the people living there, until today, along the line of the exodus, the blood of Israel may be

found. It is further suggested that a part of the ten tribes may be somewhere in seclusion, but also that their blood may be among the nations through which they passed on their long migration, thousands of miles if they reached the arctic regions. (See George Reynolds, *Are We of Israel?* Also, Allen H. Godbey, *The Lost Tribes, a Myth*.)

The Church of Jesus Christ of Latter-day Saints believes in the restoration of the ten tribes; and that it is a part of the mission of the Church to gather scattered Israel into the fold of truth. It knows that throughout the ages, under the wise economy of the Lord, the blood of Israel, most susceptible to Gospel truth, has been mingled with all nations. The scattering of Israel is a frequent theme of writers of the Bible. So firm is this belief that the Latter-day Saints, for over a hundred years, at great sacrifices of money, energy, and life itself, have gone out over the earth to preach the restored Gospel, and bring all men into the House of Israel.

The question concerning the location of the lost tribes, of itself unimportant, is interesting in showing how such matters are allowed to occupy men's time and tempers, in a day that calls for helpful action among those who are within our reach. Time will reveal the whereabouts of the lost tribes. It is our concern to help fulfil the plan of God, by eager daily service.—J. A. W.



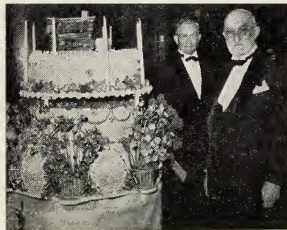
Tribune Photograph.

THE GUESTS AT THE HEAD TABLE MARCH IN

## Tribute to a Leader

OVERRIDING ALL LINES OF RACE, RELIGION, AND MATERIAL INTERESTS, THE BUSINESS CONTEMPORARIES OF PRESIDENT GRANT CALLED TOGETHER MORE THAN FIVE HUNDRED LEADERS OF THE WEST AND THE NATION TO DO HIM HONOR, ON THE TWENTIETH ANNIVERSARY OF HIS PRESIDENCY OF THE CHURCH.

By RICHARD L. EVANS  
*Of the First Council  
of the Seventy*



Tribune Photograph.  
PRESIDENT GRANT AND PRESIDENT MCKAY  
ARE SEEN STANDING BY THE BIRTHDAY CAKE.

THERE are times when the use of superlatives is justifiable, and such a time was the occasion of November 23, 1938, when, overriding all lines of race, religion, politics, or material interests, more than five hundred national and western leaders of business, industry, and the professions gathered at a banquet and program in the Lafayette Room of the Hotel Utah, Salt Lake City, to join in saying of the guest of honor, President Heber J. Grant: "There stands a man!"

The affair was spontaneously conceived and executed by a group of Salt Lake City business men, widely diversified as to religious affiliations, political persuasions, and business interests. The occasion was one of unblemished good will, high honor, and affectionate regard for President Grant. The day followed his

eighty-second birthday anniversary (November 22, 1856), and marked the twentieth anniversary of his Presidency of the Church (November 23, 1918).

(Continued on page 54)

A GENERAL VIEW OF THE LAFAYETTE ROOM  
AND THE SEATED BANQUET GUESTS.  
Photograph by D. F. Davis.



TO HEBER J. GRANT

(Written by the Hon. John M. Wallace, Mayor of Salt Lake City, as part of his tribute for the occasion of November 23, 1938.)

I STOOD apart from the granite shaft  
That is the Great White Throne,  
That distance might in truth impart  
The vastness of the mighty dome.

Great clefts that marked the vaulting thrust  
That raised a mountain crest so high  
Were moulded in the gathering dusk,  
Its crags were softened in a cloudless sky.

I stood apart from a man of men  
And beyond, in timeless space,  
His labors had fashioned a monument  
Which weathering years will not efface.

I stood apart from a servant of Him  
Who sits on the Great White Throne;  
His monument is a spire of grace  
Built from God's work alone.



# THERE STANDS A MAN!



ON a bleak day of winter, November 22, 1856, an unheralded infant opened his eyes upon the snow-covered barrenness of a desert outpost whose political and economic future was insecure. The meagre help afforded by a frontier community attended the heroic pioneer mother at the birth of this, her first and only child; and the father, first Mayor of Salt Lake City, died of pneumonia nine days later—an able but overworked leader in the spiritual, economic, and political life of the struggling settlement. Thus it was that widowhood came to a noble woman, and a fatherless future to an unknown boy.

The stubborn drive of necessity from without, and the ceaseless urge of persistence from within, carried the boy from delicate health to early achievement in sports, and from poverty to early success in business. With formal education limited, he nevertheless became proprietor of his own insurance and investment business at nineteen; an officer of a banking institution at twenty; professor of penmanship and accounting in his early twenties; and before citizenship was conferred upon him at twenty-one he had built his mother a new home, and married and begun to establish his own family. Before the age of twenty-four he had been called away from Salt Lake City to fill a difficult and important Stake President's post in Tooele. Still under twenty-six, he set aside his own cherished ambitions of wealth and political honor (he could undoubtedly have been first Governor of the State of Utah), to become "the servant of all," in response to a call to the Apostleship from the Church that brought his parents West and claimed his father's life.

To look at this man now one might be led to suppose that the obstacles of his life had faded away before him. It would be possible to believe that the rough places had been easily traversed by his determined stride, that success had come with moderate effort, that Providence had spared him much of life's travail. The flawless performance of a master musician looks easy, too, and, in our enjoyment of his art, we sometimes close our thoughts to the toil and heartbreak, the faith and vision, that mark the upward course.

This man is great, not because he has been spared the hardships of life, but because he has overcome them. Providence gave him strength, not ease; courage, not protection; faith, not a favored lot; integrity, not freedom from temptation. He has buried the beloved companions of his youth, and has seen death take his only sons in childhood, while none are left to carry on his name, and yet there has been found no bitterness in his heart, but only faith in God and in His ability to bring ultimate good from all things. He has seen ambitions swept aside and business ventures crushed, but was never found without courage to carry on. He has seen personal wealth change to staggering debt overnight, but yet has refused the legal protection of bankruptcy, preferring to work through years of deprivation, and his family with him, to pay off every dollar of obligation.

Save only Brigham Young, perhaps no man has organized, fostered, or encouraged more industries and economic enterprises in the inland West than Heber J. Grant. His name appears upon the officers' and directors' rosters of banks,

THIS BRIEF CHARACTERIZATION OF THE LIFE OF A MAN APPEARED ORIGINALLY UNDER THE TITLE "PORTRAIT OF A MAN" AS PART OF THE HEBER J. GRANT SOUVENIR PROGRAM PREPARED FOR THE OCCASION REFERRED TO ON THE OPPOSITE PAGE.

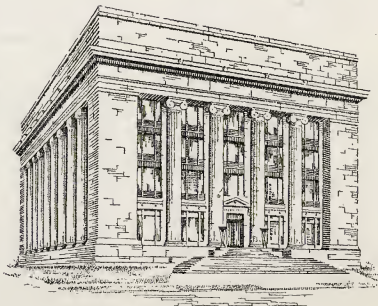
railroads, insurance companies, implement houses, mercantile institutions, and manufacturing enterprises—not only because he is the leader of a world-wide people—but because he has always stood with and for industry, economic integrity, and individual security. More than any other living man, he symbolizes growth in the West from the old to the new.

It is well to remember as we look back through the life of Heber J. Grant that our perspective now presents a much different picture from the view he had when he was at the other end looking this way. We know now what he was destined to become, but he knew then only that life must be lived honorably and industriously, in order that a widowed mother might be cared for, that a family might be reared, and that the Lord, his Maker, might, at that day when all shall stand before Him, say "Well done."

The life of the man we honor, he himself has builded upon the bedrock of correct principles—undeviating devotion to his religious convictions; unflinching faith in a Supreme Being who is the Father of mankind; generosity and brotherly kindness; industry, persistence, loyalty; financial, political, and moral integrity—and these he has pursued in times of convenience and in times of inconvenience. Concerning these foundation principles he has not asked what is expedient. He has asked only what is right, and, having determined it, straightway he has done it.

And thus it is that as President Heber J. Grant begins the eighty-third year of his life, leaders of business, industry, and the professions, from throughout the inland West and the Nation, gather to say: "There stands a man!"

—Richard L. Evans.





# THE POWER TO ACHIEVE

*And How Youth  
May Acquire It*

By EARL J. GLADE

*Of the General Board, Deseret Sunday School Union, and General Manager of Radio Station KSL.*

THE formula is simple!

It is so simple, if we are to follow the biographies and careers of the world's greatest business and professional men, that we laymen are afraid it won't work. Too often we will have none of it, even when it is so easily ours for the doing!

*The way for us to secure a definite and continuing increase in our power or ability to achieve is simply to do the jobs immediately at hand, with all of the skill, excellence, and superiority of which we are capable.*

There has long been a struggle between ability and achievement. According to scientific authorities, on the average, we do our work only about eleven-sixteenths as well as we might. In other words, we usually don't do it as well as we actually know how.

Question:

How can we expect an increase in our power or ability to do when we have hardly begun to use the power we already have?

If the counsel of wisdom, therefore, is heeded, winning our spurs in the field of world achievement is not an insuperably difficult or involved thing, provided we realize that all

work, no matter how menial, is important, if it truly helps mankind and points toward world betterment.

## TO BEGIN

IN THE first instance, we may well discredit certain occult theories or systems of building will power. Although they sound impressive, attempts to coerce the brain almost never have the effect sought. When we set out to influence our own demeanor, it should be kept in mind that we all behave in harmony with natural law. In building a program of achievement, therefore, we should proceed accordingly.

A lot of so-called inspirational stuff has been written about building will power and stimulating self-confidence. Most of it is very frothy.

*The facts are that so-called will power is not worth a snap of one's finger in achieving objectives, unless it is harnessed to a specific program of activity.*

About nineteen hundred and six years ago the Savior Himself laid down the facts underlying the law of achievement. He said, in substance,

"If ye would know, ye must do."

It was He who graphically revealed the actual and potential power of doing.

Merely chanting, "Every day, in every way, I am becoming better and better," for instance, won't help anyone very much unless it is followed up by definite activity procedures.

Today we know that learning to achieve comes only by doing. We learn by an intelligent "practicing" of that which we would learn.

Paderewski once said:

"If I miss my practice a single day, I certainly know it. If I miss it two days, the whole world knows it."

## HOW TO PROCEED

AT this moment, you are reading these words. Let us assume instead that you are reading *The Mind in the Making* by James Harvey Robinson. If you are reading casually, you will retain less than 10% of what your eyes glance over.

It is pretty well agreed that we remember about as follows: 10%



of what we read; 20% of what we hear; 30% of what we visualize; 50% of what we see and hear at the same time; 70% of what we say with care and deliberation, and 90% of what we do.

Obviously, if the subject matter is worthy, as it is in the instance referred to, we can only gain power in mastering it by reading with care and earnestly endeavoring to make it our own. Taking notes, underscoring high points, writing stimulating marginalia that jot down our own reactions—that's about the only way we can really drive these good things home. It is well to remember that *he who reads to retain and to use is already on the way to power.*

So then, no matter what we are doing at the moment, we can begin here and now to augment our power to achieve by doing it better than we have ever done it before, and, if utterly possible, *better than it was ever done before by anyone!* No man, regardless of his years, should ever forget the admonition to our youth: When you play, play hard; when you work, don't play at all!

#### A CARPENTER POINTS THE WAY

A CONTRACTING carpenter recently called at our home as a ward teacher. He was humble in appearance and manner, but self-confident. Accepting Dr. Link's definition of personality, which is: "the extent to which the individual has developed habits and skills which interest and serve other people," I could not help making inquiry about this man.

As a youth, he worked his way through a carpenter apprenticeship. He later studied estimating, all the while increasing his manual skill. He gradually qualified as building contractor.

It was apparent that his jobs were well in hand. He stressed his insistence on superior workmanship and looked upon every job as a true reflection of his personality and character. It was evident that he had a way of getting excellent workmanship out of his men by expecting it in no uncertain way, and nobody around any of his jobs was going to let him down. His bills were paid and he had a bank balance and credit.

By word and bearing here truly is a man of power. He knows the strength of excellence and system and he puts the power they represent to work for himself.



*Another example of how being inwardly aware of one's strength and modestly sure of oneself, adds to one's power.*

#### POWER THROUGH SAVING MONEY

I KNOW of nothing in the field of business affairs that gives one a finer physical and mental tone and that makes one more conscious of power than to have been able, in honor, to meet one's debts and still have a modest bank balance.

The energizing effect on a young man, of \$500 honorably earned, saved and placed securely away, is so stimulating that every reasonable effort should be forthcoming to achieve it. Being ahead financially just naturally steps up one's power.

#### HOW TO SAVE

THE formula for saving is so simple that relatively few of us will have anything to do with it. We seem to want schemes that are grandiose and complex before we begin.

The hardest part of saving is for us to convince ourselves that we can positively do without this particular

half dollar and that it can be put safely away without causing much discomfort. Usually we want to wait until we have \$500 before we really begin. The result: we never begin!

Therefore, a desire and a will to save must first be cultivated.

On being asked how he spent his income, a young man once said:

"About 30 percent for shelter; 30 percent for clothing, 40 percent for food and 20 percent for amusement."

"But," said his friend, "That adds up to 120 percent."

"That's right," rejoined the young man.

Without personal discipline in spending and thoughtful budgeting, saving is surely difficult. They come next.

#### THAT VITAL FIRST STEP

IT is the Chinese who say that a journey of a thousand miles begins with the first step. So with saving.

Therefore, the best possible way to begin, as successful men like the late Andrew Carnegie, Carl R. Gray, and President Heber J. Grant have suggested again and again, is to take that first step with our smallest units of coinage—pennies, nickels, and dimes. If we are good personal disciplinarians we shall gradually develop the urge to save, and shall establish the desire as well as the power to have and to hold.

We shall get away from that complex of so many young men who do not earn the funds they personally use, which is: Money is something to get rid of; and substitute therefore: No matter by whom it is earned, money is something to treasure and to save. A share of it may be properly used but not a cent of it dissipated.

By making saving a game and injecting somewhat the spirit of play, the small sacrifices necessary are soon forgotten.

*Therefore, the vital point is to begin to save now—first with the smallest units of coinage, and then, as rapidly as is consistent with one's affairs, the larger units.*

#### A SPECIFIC SAVING PROCEDURE

EFFECTIVE saving procedures usually embrace three vital points: (1) A specific amount of money as a saving objective; (2) over a definite period of time; (3) to be accomplished in a particular way.

(Continued on page 60)

# Portrait of a YOUNG MAN

By RACHEL GRANT TAYLOR



## PART III

TRAVELING in the eighties and traveling today present a marked contrast. Today visiting a stake some distance away as one of the General Authorities or as a member of an auxiliary board means a day or two on a Pullman with meals on the diner or a ride in a speedy auto with convenient eating places along the road. In the eighties it meant carrying provisions and bedding and traveling slowly by team over rough roads, roads so dusty that the wagon tires dug deep into the loose soil, or so muddy that the horses did double duty—pulling the load and pulling the wheels free from the grasp of clinging clay.

An account of Father's presidency of Tooele Stake would be incomplete without going with him to the then far-off branches of the stake in the vicinity of Oakley, Idaho. From ten to fourteen days were spent when wagons were used. Now it takes five hours in an automobile.

Most of the traveling in those days was done in white tops—four-spring wagons with white canvas coverings, the sides of which could be rolled up. They were large enough to carry provisions and to make a bed in the back. Besides food, a party would take baled hay and grain for their animals but depended on the Saints for most of their meals.

During one of these trips Father had the misfortune to have a recurrence of his poison ivy rash. To cure this the brethren dug a hole in the mud, so that as he sat in it only his head was above the surface of the ground. They then filled up the hole. As they were in the process of shoveling in the mud, a young fellow on a horse appeared on the neighboring bluff. He appeared terrified as he saw a man being buried and drove off as quickly as possible. The party had a laugh at the stories which he would probably tell. The remedy may have appeared a severe one but it effected a cure. Their trip included a visit to the great Sho-

shone Falls. On the road leading to the Falls, they saw rabbits by the thousands which as they ran would stir the dust into great hovering clouds. Miles distant they could see the high-flung spray and hear the roar of the cataract. They camped at the Falls and all went fishing, but only a single white fish was lured from the stream.

There is no record of Father's having kept a journal from July, 1881, to September, 1882.

His last visit to Oakley is described day by day in his journal of 1882. Traveling day and night, camping out, sleeping in a loft or in a wagon box when the homes were crowded, entertained in a home where the mother was in bed with her seven-day old baby, were experiences which seem strange today;

for Ogden on my way for Oakley, Cassia Co., Idaho, in company with Apostles F. M. Lyman and John Henry Smith, Bishop Edward Hunter (of Grantsville), and his daughter, Miss Etta Hunter. . . . Apostle Lorenzo Snow was on the train . . . also E. R. Young of Wanship, Summit Co.

"I had a visit with Brother Young riding to Ogden. Among other things he told me that he had heard my name mentioned with others in connection with the next delegate to Congress. In and of myself I could not possibly fill the place as my education and daily life have not been of such a character as to qualify me for this position, but I have full confidence that I could fill the place with honor to myself and our people with the assistance of Our Heavenly



OLD TOOELE SOUTH WARD

This pioneer stone structure was the scene of much of President Grant's public activity as President of Tooele Stake. It was the principal meeting place of the region. This picture was taken at the funeral of Richard R. Lyman's mother and brother some time after President Grant was president there. Most of the General Authorities of the Church are in the picture, including Heber J. Grant, the young man.

but from the record we see how smoothly they fitted into the lives of the men and women of yesterday. The journal record reads:

"Salt Lake City, Tuesday, Sept. 19th/82: Spent the day at my office. In the evening wife and I attended the Walker Opera House. The Union Square Company of New York played 'The Banker's Daughter.' The acting, (playing, should say), was splendid, as good as I have ever seen. Wednesday. Spent the day at the office. Apostle F. M. Lyman, John C. Sharp (Vernon, Tooele Co.) wife and children took dinner with us. We had a short but pleasant visit. Wife and I again went to see the Union Square Company play, 'The False Friend.' Thursday. Spent the day at the office and in getting ready to start for Idaho . . . Took the 3.40 train

Father. If it is His will that I go there, there is nothing that I know of that would give me more pleasure. But I hope and pray that I will not be selected unless I have the assistance of our Heavenly Father, as I know that I would make a complete failure and in a great degree destroy what little reputation I now have. I am not big headed enough to think that the brethren will select a boy for delegate to congress. . . .

"Jas. Sharp of the Utah Central Railroad gave me a pass from Salt Lake to Ogden and return for Bishops Hunter and Burrridge, Miss



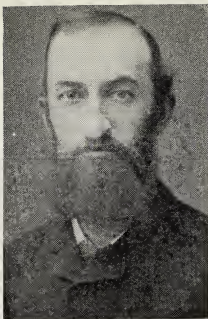
Hunter, and myself—Jas. Sharp has been kind to me in this way once or twice before and some day trust I shall have a chance to do him a favor. We reached Terrace shortly after 12 o'clock a. m."

"Oakley, Cassia Co., Idaho, Fri., Sept. 22nd/82: We were met at Terrace by Bishop Horton D. Haight of Oakley and Bishop Hunter's son, William. We left Terrace about 1:30 a. m. Drove 15 miles to a stock ranch for breakfast. At 7 a. m. continued our journey until between 11 and 12. Stopped for feed and lunch. Left our camp at 12:45 and reached Oakley shortly after 6 p. m. I found my brother George and his mother well—I was pleased to find he had things in such good shape.

"Saturday. Am feeling much better than last evening. Was somewhat tired after yesterday's ride. The road was not very good and in my opinion it is fully 65 miles from here to Terrace.

"At 11 o'clock attended meeting. Bishop Horton D. Haight expressed his pleasure at having Apostles Lyman and Smith, also other brethren present with the Saints in Oakley. Apostle Lyman followed. He spoke 50 minutes. Complimented the Saints on the many material improvements that had been made since our visit of last year. His discourse was a most excellent one. Gave the people a great amount of good advice, of such a character as the Saints needed for the government of their daily lives. He entreated the people to be kind, to be patient, to be upright, honest, to live in harmony with each other. Advised the Saints to fence their farms as soon as possible, as good fences were calculated to keep out bad feelings. . . .

"Sunday. Meeting at 10 a. m. Bishop Hunter spoke 12 minutes. . . . I then spoke 27 minutes; felt good liberty in talking to the Saints. Apostle John Henry Smith followed; spoke 52 minutes. The people of the world had endeavored to break down the influence of our leaders by blackening their characters. Our Prophet Joseph had been tried on different charges 56 times, and always cleared himself. When the Prophet Joseph was killed the world thought our Church would be sure to go to pieces. When President Young died they thought the same, and for a time left us alone. But finding that we are growing and increasing they are again wide-awake in trying to crush the unity of our people. There are none of the principles of our



HEBER J. GRANT AS HE APPEARED AT ABOUT THE TIME HE BECAME AN APOSTLE.

faith but what are calculated to make us better and to inspire a love of the good and pure."

"Monday: Lyman, Smith, Haight, Whittle, Martindale and I drove down Goose Creek several miles. I was much pleased to notice the marked improvement on all sides. We called at Brother Hyrum Wells. He treated us to melons. Lyman, Smith and I took dinner with my brother George and his mother. About four o'clock we called on Bro. Worthington. His wife had as fine a flower garden as I have seen for many a day. Bro. Worthington had a large number of trees growing in nice shape; they were of many different kinds. Brother and Sister Worthington came to Oakley last December and I must say that they deserve much credit for the fine start made by them. The flower garden was very fine. About five o'clock our party left for the Little Basin. . . . Meeting at 7 p. m. Bishop Hunter spoke 15 minutes. . . . Bishop Haight spoke . . . minutes. I spoke 18 minutes. I felt good freedom in speaking. I don't know that I ever felt better. John Hy. Smith spoke 37 minutes. F. M. Lyman, 39 minutes. I never heard them speak any better in my life. Their remarks were very refreshing and encouraging to me. I remember that our meeting held here in August /81 was a most excellent one, just about such a one as we have had this evening."

"Little Basin, Cassia Co., Idaho, Tuesday, September 26, 1882: Raining this a. m. Our party . . . left for Albion. Reached Albion about 12 m. Meeting at 3 p. m. I was thankful that our Heavenly Father gave the brethren a goodly portion of His Spirit in the meeting today,

more particularly on account of the audience being mostly non-Mormons. After meeting, our party drove to the residence of Brother Jas. S. Lewis. We expected to divide up but Sister Lewis insisted upon our all stopping. We had a very pleasant visit with Brother Lewis and family. Whittle, Dayley, Polton, and I slept in the wagons so as not to crowd the folks in the house. The liberal and hospitable manners of Brother Lewis and family were most pleasing and I felt to be thankful and to wish for their success and prosperity. It has rained off and on all day, mixed with a little hail. Snow on the mountains."

• • • • •

"Albion, Wednesday, September 27/82: The storm has passed off. Our party left for Cassia Creek at 8:45. We reached the residence of Brother Cole shortly before 12 m. His wife gave us a most excellent dinner.

"Meeting at 2 p. m. The meeting-house was very good and a credit to the Saints in Cassia. . . . Our meeting was a good one and I have no doubt the people felt to rejoice and be thankful for the many good instructions given by Brothers Lyman and Smith. The following children were blessed and named: Elijah Bion, Lyman, mouth; Julia Alberta Harris, Lyman, mouth; George Wells, Smith, mouth.

"After meeting, our party drove to Almo Valley. Lyman, Smith, Whittle, and I stopped with Brother M. Durfee. We were kindly received by Brother Durfee. Found his wife in bed. Had a baby seven days old. Whittle and I slept in the loft of Brother Durfee's barn—slept fine."

"Thursday, September 28th: Held meeting at eleven o'clock. . . . The Saints voted to have a branch of Cassia Ward. . . . There were about thirty people present at our meeting. A good spirit was with us and I was pleased that a branch organization was given the Saints at this place. At 2:30 our party left for Kelton, a distance of forty miles. Reached Kelton shortly after 10 p. m. The last part of our ride was not very pleasant, too much dust."

"Kelton, Box Elder Co., Friday, September 29, 1882: Leaving Brothers Haight, Daley, and Whittle at Kelton, the balance of our party took the 5 a. m. train for Ogden. Found my wife, little ones, and also mother all well, for which I am thankful.

(Continued on page 60)

# "O FRABJOUS DAY"

By ESTELLE WEBB THOMAS

CUTHBERT always thought it rank injustice when people said he and Tubby deliberately wrecked the Tenth Grade's Christmas play. Or, at least, as Mark Twain remarked when he read the report of his own death in a newspaper, it was grossly exaggerated. And the story that went around that he had insulted Mr. Beamish and that Tubby had pulled his nose—and then, on top of all that, to be accused of Hallowe'en tricks on Christmas—well, it all goes to show how scandals get started.

The trouble all began on the ill-omened day when Miss Norwood, the pretty new English teacher, decided that the Tenth Grade students of Pleasantville High should put on a Christmas play. Nothing that would interfere with the Senior's annual Christmas play, of course; just some little thing that would help them to express themselves and perhaps make a few pennies for the class coffers.

Cuthbert, wrestling with mid-year exams, had never known until that evening how Tubby felt about Miss Norwood; though experience should have taught him that whenever a new and pretty face appeared on the horizon, Tubby (known as Harold to parents and teachers) was immediately head-over-heels in love; and he, Cuthbert, cast for the role of Cupid, by a malign Fate long ago, would be involved in the plot sooner or later. Now, watching his friend's face at the Class meeting, while the English teacher earnestly discussed plays, he felt an old familiar sinking at the pit of his stomach at what he saw.

"Have you any suggestions as to a suitable play, Harold?" Miss Norwood asked, prettily appealing to Tubby, whose fatuous expression was causing Cuthbert such acute embarrassment.

"Well," Tubby said, judicially, "it all depends on what we are going in for. If we're going in for tragedy, my idea is, we couldn't do better than Shakespeare. For instance," he enlarged in the stunned silence that followed this bomb, "Romeo and Juliet can't be beat when it comes to good old-fashioned tragedy. Of course," he added hastily, "You'd have to be Juliet, Miss Norwood, and

—and—most any of us fellows could take the part of Romeo!"

Tubby modestly forebore to mention that he already saw himself in that romantic role.

"Nonsense!" said Mr. Beamish, briskly, "You youngsters try Shakespeare! I suggest Dickens' 'Christmas Carol!'" Mr. Beamish, the Natural History teacher, was also new to Pleasantville High School—a round-faced, smiling, assured young man, who would know a great deal more about the psychology of youth when he became a little older himself. At his crass suggestion, Tubby turned a look of anguish upon his unconscious back. So pained was his expression, that Cuthbert leaned nearer and whispered, sympathetically, "Stomach ache, Tubby?"

"No, a pain in the neck!" Tubby muttered, eying Mr. Beamish malevolently, "What's he doing here, anyway? He hasn't any say about our English class!"

"O, just helping Miss Norwood. I guess," answered Cuthbert, "I notice he's generally around where she's at."

Tubby winced, not at the grammatical error, and Cuthbert swallowed hard. At least he *knew*. "Now, listen, Tubby," he whispered, earnestly, "You watch out! You're going to get all involved up in another love affair, first you know, and work me into it! I can always tell! Now you just—"

"Let's have everyone's attention, Cuthbert!" said Miss Norwood, reprovingly, "We must get on with this. Everyone agree to 'A Christmas Carol!'"

"I don't!" grunted Butch, the school rough-neck, "I've seen that thing a million times, at least. Why not have something up-to-date? A murder mystery or something?"

"Well," Miss Norwood hesitated, loath to hurt anyone's feelings, "I hardly think—"

"Nonsense!" said Mr. Beamish again, positively, "The 'Christmas Carol' is always suitable, and some-

*Another Cuthbert story in which the spirit of Christmas triumphs over all imps of adversity.*

thing you children could handle. I think you should be the one to decide on a play, Nadine!"

"Well, then," Miss Norwood smiled, "if it's satisfactory with all of you, we'll play the 'Christmas Carol.' Now, we must get on with the casting, as it's getting late."

"Did you get that 'Nadine'?" Tubby nudged Cuthbert and shot a black glance in the direction of the beaming Mr. Beamish. All right for you, my beamish boy!" And Cuthbert jumped when Tubby's voice rang out, "I suggest Mr. Beamish for the part of Scrooge!"

"O, no, thanks!" Mr. Beamish said, hastily, a quick flush dyeing his round, shining face, "I'm here merely to help. But if I should take a part in the 'Carol,' it would certainly not be the leading one. I really think the role of the Nephew more suited to my type, don't you, Na— Miss Norwood?"

"Butch would make a good Scrooge!" little Helen Ward suggested, sweetly.

"And Harold would do for Marley's ghost," said Mr. Beamish. Tubby glared.

"If I got to be in it, I'll be Marley's ghost!" said Cuthbert, quickly, sensing trouble, "and let's have Tub—I mean Harold for Bob Cratchit, the clerk."

Thus with many heart-burnings and subtle under-currents the play was finally cast and rehearsals got under way. There was very little time, for Miss Norwood had not had her bright idea until a short two weeks before the Christmas holidays. But, as Mr. Beamish pointed out, the play was such an old favorite, and he was so glad to help out, it should go off with a bang.

He was only too glad to help. Tubby complained to Cuthbert, behind the wings. Himself a very grouchy Bob Cratchit, he watched Mr. Beamish's pollyannish interpretation of the worthy clerk with a jaundiced eye.



"That kind of face hooked up to that kind of name is a terrible temptation," he whispered, later. Cuthbert looked blank. "What do you mean?"

"Why, that verse from *Alice in Wonderland*, you know; something about 'My beamish boy'. I think it's in 'Alice Through the Looking Glass.' It's hard to remember he's a teacher and not quote it at him!"

FROM the very first, nothing went right with the play. Mr. Beamish was genial and condescending. He was helpful and officious. He laughingly mimicked these adolescents to whom dignity was more precious than life itself, and then kindly demonstrated how it should be done. Miss Norwood, in

futile efforts to keep the peace between the sullen students and overzealous Mr. Beamish, fluttered like a wounded dove.

Then, just two days before the play was to be presented, Butch's little sister stopped Miss Norwood in the hall. "Butch said to tell you he's got mumps and can't even come to the play," she announced calmly. Her tone conveyed the idea that mumps were a welcome alternative to Butch. Before night, *The Spirit of Christmas Past*, *Martha Cratchit* and *The Spirit of Christmas Yet To Come*, had all succumbed, and Miss Blair, of the Second Grade, sent word that Tiny Tim was threatened.

As difficulties increased, Miss Norwood's determination increased in proportion. Like most gentle persons, she was tenacious as glue. De-

fying Fate, which had certainly given fair warning, at the eleventh hour she cast and re-cast with a reckless hand.

Mr. Beamish, who from much coaching, knew every part, nobly stepped into the breach and took over the part of the Nephew, for which he had delicately declared himself fitted at first. Later, though Tubby was never quite clear as to how it happened, he was also Bob Cratchit, since the two parts did not conflict, and Tubby found himself a reluctant Scrooge.

The fateful night eventually arrived and even Cuthbert, whose histrionic ability was nothing to write home about, was too excited to eat his dinner. Nothing more need be said to indicate the high tension existing in the cast, generally. The Cratchit family, having been struck most disastrously by the mumps epidemic, was composed almost entirely of new recruits. To make up for what they lacked in knowledge of their parts, they had provided a really sumptuous Christmas dinner. Miss Norwood was aghast when they filed in laden with chicken (masquerading as goose) pies, pudding with vinegar sauce, and various delicacies not mentioned in the text.

"Why, girls, there'll never be time to eat all that!" she exclaimed, as they arranged the food carefully on a convenient bench and threw a table cloth over it.

"Well, the actors can eat what's left, afterward, if they all went without supper like I did!" declared Martha.

Later, Mr. Beamish and Patsy Brown insisted that Tubby was right there and heard all this, but he and Cuthbert proved that he was on the other side of the stage, getting into Scrooge's long-tailed coat and chin whiskers.

However that was, the initial scene between the miser and his friend Marley's ghost went off very poorly indeed. Cuthbert had been in the very act of clanking onto the stage at Tubby's cue, delivered in a pointedly raised tone of voice, when he found himself jerked swiftly back by Mr. Beamish, just back from his own encounter with Scrooge.

"Why are those long black trousers showing a foot or so under your shroud?" he demanded, "ghosts don't wear black pants!" "Mother fixed it so they didn't show," muttered Cuthbert, "but I can't seem to get the hang of it. Seems to be more me than sheet!"

"Take them off! Take them off."

(Continued on page 57)

IF HE NEVER SAW ANY OF HIS DEAR FRIENDS AND CLASSMATES AGAIN, IT WOULD STILL BE TOO SOON. SO WITH A FURTIVE GLANCE ABOUT, HE SLIPPED OUT THE BACK DOOR AND STOLE SILENTLY AWAY.



# UTAH'S PIONEER WOMEN DOCTORS

By CLAIRE WILCOX NOALL

## INTRODUCTION

THE UNIQUE URGENCY WHICH LED TO THE STUDY OF MEDICINE AMONG MORMON WOMEN

INTO their pioneer Mormon background the lives of Utah's early women doctors inevitably blend.

In the far-spreading settlement of the vast Territory of Utah, large families were an infinite blessing. However, there were few doctors in this Land of Promise. Though certain midwives of the period have left records that reflect the inestimable worth of their long and patient service, most of them labored in the populous counties near the original colony.

Distance then had not been swallowed by time, and in remote districts, all too often dreadful suffering and even death resulted from the absence of both physician and practiced midwife.

And yet into the dry and bloodless heart of arid lands as well as into fertile valleys, the staunch-hearted people penetrated. Even after having converted barren ground into green fields they would once more pack their belongings into the deep cradles of their covered wagons and move again if the command came from Brigham Young.

This dynamic man combined vision with action. He was not content to limit the new stronghold to narrow boundaries. As he cried: "This is the place!" from his high vantage on the last steep slopes of the Wasatch, his inspired eyes must have seen far beyond the mountain-en-

circled valley at his feet. In the diversion of population and settlement there were strength, independence, and self-sufficiency, three of the most important phases of the great colonization.

And yet the farther from Salt Lake City that families settled, the greater the hazard of childbirth became. Mothers were fortunate in the outlying stakes if they were ministered to by another woman who had received any training at all in midwifery. Children were born under heartrending circumstances. At times, when a mother's frightful agony lapsed into the silence of death, babies too were lost. The hour of travail was fraught with danger and the dread fever left many with incurable rheumatism.

Even so, no woman refused to go into the far and unknown places of the new Zion. Deep snow itself was no bar to moving if the order came when it lay piled upon the ground. Still no matter how harrowing the conditions which Mormon pioneer women faced, they all were grateful to their Father in heaven for the privilege of becoming mothers in Israel.

Brigham Young was not unmindful of the dangers to which they were subjected. Nor did he fail to realize that cholera infantum, whooping cough, and diphtheria, which at times were not even recognized as such, took their sad toll. He knew that woeful loss left grief and absence in their wake which were hard to assuage. His heart bled when he heard tales of pitiable cases, just as it swelled with pride when he visited the stakes of Zion and there beheld the fine healthy children and the happy women who survived to live their wholesome, saintly, and religious way of life. And the amazing aspect of those pioneer days was not that so many lives were lost from disease and childbirth as it was that so many women studied to curtail its ravages.

From the first, Brigham Young did everything within his power to minimize suffering and increase



ROMANIA BUNNELL PRATT AS SHE APPEARED ABOUT 1879.

health. Within a year after the arrival of the Pioneers, while they were still living in the old walled Fort, he called Dr. Willard Richards and his wife, Hannah, an English nurse, to teach women practical nursing, midwifery, and care of children. But the scope of this couple was limited—they lived in Salt Lake City; the Territory was measureless. And a quarter of a century passed before the first woman studied medicine. It was 1873 when Romania Bunnell Pratt set out to attend the Woman's Medical College in Philadelphia.

Brigham Young had asked Heber John Richards, Willard's son, to become one of Utah's first men physicians. The request was not much to this young man's liking, since he had intended to become a surveyor, but he deferred to President Young's wishes, and studied for the profession.

Now Brigham Young proposed to overcome distance in behalf of motherhood. It was part of his design that Romania B. Pratt should return to Utah and teach other women to serve competently and with scientific cleanliness in cases of childbirth. Though some of them lived in stakes that were hundreds of miles from Salt Lake City, "sisters" were to come to her from their own localities for training in midwifery. They could return to their homes with a portion of her vital knowledge as their own, and life could be saved. President Young saw this. His vision resulted in the most remarkable flowering of medicine among women during the second quarter century of the Mormon settlement of Utah, and the large territory about it, that ever has existed in any one region on the face of the earth.



ROMANIA BUNNELL AT AGE 15



IT ALMOST seems as if the Halls of Medicine had been opened to welcome these very women.

In 1847—significantly coincidental year—Elizabeth Blackwell pioneered her way into a regular school of medicine. She was the first woman in the world to be graduated from such a university—a man's—Geneva Medical College of New York! After ridicule, scorn, and belittling in other places this persistent, English-born but American-bred woman was admitted to this college because the student personnel was so boisterous and rowdy that the young men thought her presence would prove hugely amusing. They put the matter to the vote. After coercing the only dissenting member they decided to let her enroll, looking forward to her admission with vulgar anticipation. But a strange hush came over their auditorium when she first entered it. However, no blush mounted to her cheek—there was no cause. She brought dignity into chaos, and was graduated at the head of her class. And then . . . the Women's Medical College at Philadelphia was established. Women came to it from the four quarters of the globe, but no concentration of women in medicine ever occurred proportionately to equal the number of women doctors among the pioneers of Utah.

Most of these women led lives of great activity both before and after studying medicine. Many of them were mothers of several children before they became doctors; most of them bore children while they were practicing. Elvira Stevens Barney filled a mission and taught school in the Hawaiian Islands before she studied. All of them—because there was hardly a live-minded woman in

Utah who did not—took active interest in woman suffrage, and later two of them became members of the state legislature.

Among those who followed Dr. Pratt in the profession were Ellis R. Shipp, Martha Hughes Paul Cannon, Margaret C. Shipp Roberts, Mary Minor Green, Emma Atkins, Mary Emma Van Schoonhoven, and Jane M. Skolfield.

Belle Anderson Gemmell and Justine Anderson McIntyre, daughters of Dr. W. F. Anderson, were non-Mormons who left pioneer Utah to return with medical degrees.

Martha Hughes, as she was then known, and Emma Atkins were the most youthful of the group. They made up their minds when they were girls to follow the profession. Martha had a brilliant career, but Dr. Atkins, an excellent student of Dr. Pratt's and one who was inspired by her to become a doctor, went to Nephi to practice, where she met with an early and tragic death.

Undoubtedly there is no more colorful page in all history than that which is illumined by this group of Mormon women who bore the title, Doctor of Medicine. But even they were preceded in Salt Lake City by one other.

In one of the earliest numbers of *The Women's Exponent*, a distinguished magazine and for many years the only woman's periodical between Boston and Portland, Oregon, an interesting advertisement appeared. Mrs. Ellen B. Ferguson, M. D., a convert of Elder Orson F. Whitney's, announced herself as a specialist in the diseases of women. Extremely intellectual and highly cultivated, she taught drawing, elo-



ELDEST GRANDDAUGHTER AND ELDEST GREAT-GRANDCHILD OF DR. PEMROSE—EDNA PRATT SUTHERLAND AND HER SON WILLIAM C. SUTHERLAND.

cution, and piano lessons in addition to her practice of medicine. She also was interested in woman suffrage. A great traveler, she expounded Mormonism wherever she went; and she mingled among America's most brilliant leaders in the feminist movement. However, there were certain characteristics which distinguished Dr. Ferguson as being somewhat different from the sturdy type of true pioneer woman doctor of Utah. The accomplished Dr. Ferguson, despite her tremendous loyalty to the Church during a large part of her life, occupied a place almost by herself in the community.

Nearly all of Utah's women doctors were great travelers; and they too were international in their outlook. Many of them were strong-minded, highly opinionated, forceful women. Some were successful in business; a few of them had more knowledge and ideas than friends, but in the hearts of those friends who were their own, true admiration ruled. And if, in others, their faults had not been so few, how could their goodness have been so great? Professional jealousy and over-ambition were largely ruled from their lives. Some of them were great women—truly great. They could not have fallen short of this high standard had they done nothing more than disseminate the knowledge of midwifery in the saintly way in which they carried on.

Their presence in the measureless territory of the new Zion was almost like the unseen hand of God, who ministers in His own divine way to

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DR. PEMROSE ON THE PORCH OF THE HOME OF HER LATER YEARS.



THE LITTLE HAND AND CONSTANT FIGURES  
STANDING EVER NEAR IT.

Courtesy Harry Goulding, Trading  
Post Operator, Monument Valley.

**THE STORY THUS FAR:** Down in the land of the Navajos, where the great, weird shapes of Monument Valley punctuate the skyline of the Southwest, Yoinsnez and his son and his daughter, Eltceesie, live in a hogan, neighboring Husteele and his little son Peejo. But despite their neighborliness in all other things there is a bitter rivalry between the two for the capture of a phantom horse—Beleeh thlizhen (blackhorse)—a stallion of Arabian type that appeared full-grown on Huskaniny Mesa on the Utah-Arizona line, and which defied all efforts for his capture, whether of trickery, stealth, or force. As the occupants of each hogan would attempt the capture, the occupants of the other would lie in wait to see if they were successful. Suddenly, however, the dread influenza struck the hogan of Yoinsnez and crushed the life from his son and prostrated all others. While they were so stricken, Husteele and Peejo sought again to capture Blackhorse—but without success. Then the devastating plague visited the hogan of Husteele. Ten days later, after Yoinsnez had finally gained strength enough to visit his neighbor, only eleven-year-old Peejo was still alive. Yoinsnez took the boy to his own roof and cared for him. He also took Husteele's horses and herds and mingled them with his own, and burned down Husteele's hogan in an effort to blot out the destruction of the dread epidemic. Yoinsnez's first feeling of compassion soon, however, turned to rising resentment and bitter distrust when Peejo seemed reluctant to tell all that he and his father, Husteele, had learned of Blackhorse.

#### CHAPTER III

WHEN the two children had proved they could keep the flock, the task was theirs—down to dusk—down to dusk again. They gazed wearily from their endless task at misty distance for long, long hours at a time. They commented on every feature of its dreary face, suggesting the least break in its killing boredom, and nothing else in all their wide horizon held greater charm than those

## The NATIVE BLOOD

By ALBERT R. LYMAN

ANOTHER GRIPPING STORY COMES FROM OUT OF  
THE SOUTHWEST BY THE AUTHOR OF "THE  
OUTLAW OF NAVAJO MOUNTAIN."

mysterious "Mittens," raised ever as hands in solemn affirmation.

"That big hand is mine," declared the boy. "It is giving command. Some time I'll give command."

"Then the other is mine," answered the little shepherdess, "I am answering your command."

Yoinsnez got an intoxicating thrill from riding Husteele's fleet, black mare. He proved the bay to be almost as good, and even the white mare could pass his top horse. They fitted gratifyingly into his ambitions and he appraised them with avaricious hope. The momentary tide of love or pity which had impelled him, in taking Peejo, to reach beyond the narrow bounds of his old prejudices, made but temporary change in the ways of his wonted self. His former ambitions began at once to twist the new situation—the orphan boy felt it even before he was able to leave the hogan. He had come grieving and desolate to the home of his father's hard rival only to meet the offensive tendencies he had learned to hate from infancy. And the old man put a testy curb around the motherly tenderness of his gentle *noloki* in the love she wanted to offer to his rival's son.

Peejo was in a changed world—

a world in which no one but the artless little girl could offer comfort from a full and trusting heart, and to her, with childish intuitions, he betrayed as much as his pride would permit, the shattered idols of a lost home. After one short, sick look at the black ruin which had been his father's hogan, he made it a point to go that way no more. The deep impulses which had bound him to father, mother, and sisters, groped despairingly in a desolate world and found in all the narrow limits of his new existence no responsible one but the little shepherdess to answer the silent cry of his aching soul.

As soon as Yoinsnez perceived this pronounced attachment between his only child and his rival's son, he disapproved with emphasis. The big furrows deepened across his sloping forehead, and he allowed Eltceesie to go with the flock at less frequent intervals. When the rival's son, in spite of his game and silent efforts could not tend them alone, the old man had Natawney Begay come over from Klee Betow and take part of the responsibility.

Not yet in his teens, Natawney Begay, son of the big medicine man, was vainly aware of his prepossession—



ing appearance, his arched nose, eagle eye, and faultless build. Even before he spoke or made a gesture, he was a haughty and offensive challenge to the half-invalid orphan from the burned hogan.

Whether it was Begay's charm for Eltecsie or for her father, or because the sheep really needed a third herder as the spring advanced, the little girl still spent much of her time with them on the hills. And on the first day of her coming, as soon as the three children found time to rest on a sand bank above the sheep, the medicine man's son hooked his fingers banteringly before the other boy's eyes, "Hacoon," (Come on) he sneered.

It was a banter to wrestle, but it was more—it was a bid for the preference of the shepherdess — she would give it to the champion—tribal tradition had declared the most fit to be the most deserving. Inherent pride of championship came with hot throbbings into the face of Husteele's orphan son, but he knew he was not recovered from the deep sting of the monster that had killed his father's household.

Eltecsie knew little of what that monster had done to Peejo, and how nearly he was still crippled from the terrible ordeal, and if he refused the challenge she would think him a coward, nothing more. He was no coward—he hated the shame of it worse than death, and to carry that shame where the dear shepherdess could see him—that was too much to bear.

Without a word he braced himself in answer to the challenge, and they sprang at each other, grappling for under hold while Eltecsie watched in silence. Peejo had the prowess, the game nerve, but his big fight for life had left him no strength with which to meet the medicine man's son. When he had been forced to the ground, he asked with wounded pride for a second trial which brought even more humiliation.

Still he scorned to plead his unfitness—that would be admitting the very thing he wanted most of all to disprove. He sank panting on a stone to rest, but the glory of it was too sweet in Begay's proud breast to stop without more; he extended his index fingers horizontally, pushing one ahead of the other, a challenge to run.

Eltecsie still watched, her verdict pending. The game blood of Husteele would still admit of no craven refusal, and his orphan son

gathered himself without a word and exerted all his depleted power to run as he used to run for his father's approving smile. It was of no use, his feet dragged heavily, and his weary limbs should have been still resting on the sheepskin by the fire.

WITH sweet exultation Begay caught the approving smile of the shepherdess and gazed heroically away over the desert to the hazy "Mittens." "That big hand is mine," he told her, "I am the winner."

Her glance turned from him to the little hand and then to Peejo—had he nothing to say? Had he meekly surrendered his claim to that big hand—the command that she said she would answer?

While the words still hung on the air, a needless insult to the injury he had suffered, Peejo arose indignantly to his feet, "*Chinde bekigiel*" (Snake Skin) he hissed, squaring himself for what he knew it would mean.

The medicine man's son leaped at him in a fury, but he dodged, at the same time tripping Begay so that he fell headlong on the sand. Before he could rise Peejo kicked him in the side and jumped astride of his back, pinning him to the ground. And still the chivalrous daring of Husteele's blood could not compensate for what the monster had taken from his son. Begay in a rage writhed himself to upper place, and when the straying sheep made it necessary for him to run after them, he left Peejo in a mass of bruises and blood.

All this red evidence and the stories told that night to Yoinsnez, made matters no better for Husteele's orphan son. Begay's greater fitness won the old man even more than it won his little daughter. The old man was eager to be won—it was to head off Peejo's too apparent attachment for Eltecsie that he had induced the handsome champion over from Klee Betow, and for that champion he expressed his preference in words and favors intended to sting Peejo.

Everything conspired to widen the breach between the rival's son and the father in his new home, till at length Peejo asked to be given his father's sheep and horses and left to go his way alone. At this the old man exploded in wrath—the very idea of parting right now with these three fleet mares when his way was open to capture Black-horse! True to the meaning of his name, Yoinsnez was large and lion-like, and after watching the storm of his fury, the boy decided not to mention it in that way again.

But the breach widened. With these fleet mares and no opposition, the old man prepared to make a grand roundup of the mesa. Peejo wanted more than anything else to go with him—he was weary to death of the blatting sheep; he had been rewarded with vacations when he did good work for his father; and he figured he deserved a vacation now. He wanted to ride the black mare, his mare, and have Be-

(Continued on page 56)

THE NAVAJO, HIS HORSE AND HIS HOGAN BY THE BARE ROCKS AND THE DRY SAND WHERE THE FITTEST HAVE SURVIVED THROUGH AGES OF DROUGHT AND PRIVATION.

Courtesy Harry Goulding, Trading Post Operator, Monument Valley.

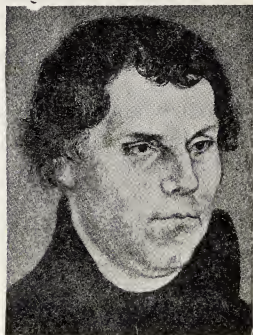


# The PROTESTORS OF CHRISTENDOM

## x. Martin Luther

By JAMES L. BARKER

Head of the Department of Modern Languages at the University of Utah, and a member of the General Board of the Deseret Sunday School Union



MARTIN LUTHER

“THERE is little doubt that if the church had corrected itself in time, it would have avoided the Reformation.”<sup>1</sup>

“This interior and voluntary reform of the church, that some of its most illustrious doctors (Saint Bernard, Gerson) had demanded, was constantly postponed or refused by short-sighted popes, concerned more with temporal than with spiritual affairs.”<sup>2</sup>

Though attempts to reform the church before the sixteenth century failed, discontent with her was deep-seated and persistent.

The Albigensian heresy was quenched in blood; Wyclif's followers were suppressed; John Huss was burned and a holy war declared against his followers; even the attempts to reform the church by the general councils had failed. The councils of Pisa, Constance, and Basle achieved no reforms of consequence, reforms constantly demanded, but never accomplished.

Malet says the doctors of Paris had tried to force the adoption of reforms in these general councils, but “The popes succeeded in ridding themselves of the councils, in remaining masters of the church, and in bringing about no reforms.”<sup>3</sup>

Conditions did not improve. Martin Luther, the son of a peasant miner, was to make another attempt, where others had failed, to free the church from abuses. Were he entrusted with a divine mission, his birth could not have been more opportune.

Less than ten years after Luther's birth, Cardinal Rodrigo Borgia was elected Pope as Alexander VI. “His irregular life was known to all.” “The flood of paganism, after having invaded the Roman Curia, mounted

even to the throne of Saint Peter.”<sup>4</sup>

“An astonishing thing! In the reports of ambassadors and in the chronicles of the period, this election is mentioned without the slightest allusion to the [corrupt] manners of the newly elected; and this absence of scandal is perhaps the greatest scandal of this period.”<sup>5</sup>

Alexander VI should have proceeded to reform the church. But how could he?

According to the historian Pastor (Catholic), his election had been bought.<sup>6</sup> He was the father of six children. He made his third son, Caesar Borgia, *gonfalonier* (standard bearer) of the church. Caesar Borgia “was almost always followed by his confidential assassin, don Michelotto,”<sup>7</sup> and among his numerous crimes, he is credited with having caused his brother-in-law to be strangled. “The 18th of August, 1500, Caesar provoked by Alphonse [husband of Lucrecia Borgia] penetrated into the bedroom of his brother-in-law, and had him strangled before his eyes by don Michelotto.”<sup>8</sup> Pastor says: “The pope passed the sponge over this horrible event.”

The inaptitude of Alexander VI to reform the church was manifest. Mourret says that his life was “the most complete contradiction of the lessons of Him, whom he was charged to represent on the earth.”<sup>9</sup>

He not only initiated no reforms, but frustrated the attempts at reform of Savonarola. However, Savonarola had placed himself in rebellion against the pope: “If the one sitting in the chair of Saint Peter is in evident opposition to the law of the gospel, I shall say to him,” said

Savonarola, “you are not the Roman Church, you are only a man and a sinner.”<sup>10</sup> Moreover, Savonarola maintained that the election of Alexander had been obtained by bribery, was consequently invalid, and that the orders of Rodrigo Borgia (Alexander VI) were not binding on him; and he appealed to a general council of the church.

No doubt Alexander did not agree with these views, and it is also probable that his views did not disagree greatly with the opinions of later Roman church historians; “in purely religious matters, he [Alexander VI] was not open to any blame:” he busied himself seriously with bringing the *utraquists* [those who administered the sacrament under both forms] of Bohemia to the unity of the faith, and he sought to protect the faithful against a remnant of the Waldensees in Moravia.<sup>11</sup> “It seems that Providence had wished to show that, if men are capable of injuring the church, they are incapable of destroying the work of Christ.”<sup>12</sup> “Again, one must indeed recognize that, under the pontificate of Alexander VI, the faith of the Roman Church remained immaculate.”<sup>13</sup>

If historians of the Roman church are right and the doctrines and authority of the Christian church had been preserved, in spite of simony, crime, and the abuse of force, throughout the ages and, moreover, were preserved during this period of degradation, then Luther did too much; if the true doctrines and ordinances had been abandoned for the

<sup>1</sup>Mourret (Catholic), *La Renaissance et la Réforme*, p. 201.

<sup>2</sup>Mourret, *La Renaissance et la Réforme*, p. 201.

<sup>3</sup>Pastor, *Geschichte der Papste*.

<sup>4</sup>Mourret, *La Renaissance et la Réforme*, p. 204.

<sup>5</sup>Mourret, *La Renaissance et la Réforme*, p. 219.

<sup>6</sup>Mourret, *La Renaissance et la Réforme*, p. 219.

<sup>7</sup>Mourret, *La Renaissance et la Réforme*, p. 219.

<sup>8</sup>Mourret, *La Renaissance et la Réforme*, p. 222.

<sup>9</sup>Mourret, *La Renaissance et la Réforme*, p. 219.

<sup>10</sup>Reinach, *France*, p. 94.

<sup>11</sup>Malet, *Histoire de France*, vol. 1, p. 289.



doctrines and ordinances of men and, if through disobedience and sin, the divine authority had been lost, then Luther did well, but there was more to be done.<sup>10</sup>

AT THE death of Alexander, the College of Cardinals was composed of 38 members, of whom 27 had been created by him. Piccolomini was elected pope as Pius III. Though Pius regarded Caesar Borgia "as one of the supports of the church,"<sup>11</sup> he outlined a program of complete reform to the Sacred College, including pope, cardinals and the curia. However, he died ten days after his coronation.

The College of Cardinals then elected Julien de la Rovere as Pope Julius II. Pastor (Catholic) is of the opinion that his election was simoniacal.<sup>12</sup> Curiously enough his coronation was deferred from November 19 to November 26 because the astrologers had signaled an "especially favorable position of the planets" on that day. Julius died February 21, 1513.

Jean de Medicis was elected his successor and took the title of Leo X. The son of Lawrence the Magnificent of Florence, his education had been entrusted to the humanist, Auge Politien, "one of the most fundamentally pagan souls of his cen-

tury."<sup>13</sup> At fourteen, Jean de Medicis had been made a cardinal. Like his predecessor, he was a great patron of art that, even when religious, was largely paganized.<sup>14</sup> So completely paganized had the church become that "grave Cardinals hardly dared to call the Holy Spirit, the Virgin, and heaven by their traditional names. Cardinal Bembo will speak of the 'Zephir' and the 'Goddess,'" etc.<sup>15</sup>

It is thus that in Italy the Renaissance or Revival of Learning, in its admiration of the literature and cul-

death. This spirit of free examination, personal judgment, and responsibility was the very essence of the Reformation.

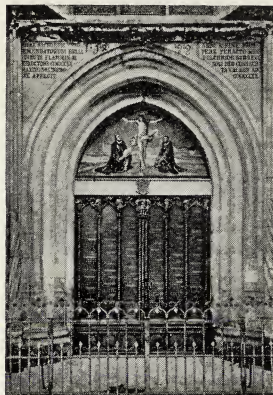
A Jewish convert to Christianity persuaded the Emperor Maximilian to order the confiscation of Jewish books. Entrusted with the inquiry, the Archbishop of Mayence consulted the humanist Reuchlin and the Dominican inquisitor in Cologne. The inquisitor favored the destruction of the books; Reuchlin urged a better knowledge of Hebrew, defended the Hebrew literature, and suggested friendly discussion with the Jews as a substitute for burning their books. The inquisitor then accused Reuchlin of heresy. The case was appealed to Rome where it dragged on until 1520 when it was decided against Reuchlin. The humanists regarded the proceedings as the outgrowth of intolerance and ignorance.

Since the seventh general council (787), the bishops were forbidden to consecrate new churches which possessed no relics. Belief in the miraculous power of relics was universal. "Princes rivaled each other in collecting the relics of saints. . . Frederick the Wise . . . had accumulated no less than five thousand of the sacred objects. In a catalogue of them, we find the rod of Moses, a bit of the burning bush, thread spun by the Virgin, etc. The elector of Mayence possessed even a larger collection, which included forty-two whole bodies of saints and some of the earth from a field near Damascus out of which God was supposed to have created man."<sup>16</sup>

Discontent with the corruption and avarice of the church was general. The peasants suffered from the compulsory collection of tithes, which were no longer a free will offering as in the early church. There was discontent with the nomination by the pope to vacant offices in Germany. "These offices were given either to favorites of the pope or to whosoever offered the highest price, no matter what the origin of the buyer."<sup>17</sup>

For two centuries the desire for reform had been growing. A bold strong leader was needed to give it expression and favorable circumstances to prevent it from being crushed. The leader was found in Luther and the favorable circumstances in the ambitions and political alliances of Europe.

(Continued on page 50)



THE DOOR OF THE CHURCH AT WITTENBERG ON WHICH MARTIN LUTHER POSTED HIS 95 THESES.

ture of Greek and Roman antiquity, tended to introduce pagan ideals and pagan moral standards. In the north, the effects of the Renaissance were somewhat different. The humanists were delighted with the study of the original texts of the ancients, and from the study and criticism of the profane texts, it was only a step to the study of the original text of the scriptures. The year before Luther nailed his ninety-five theses to the Castle Church door in Wittenberg, Erasmus published his Greek New Testament. A new spirit was getting abroad in the world, opposed to the spirit of absolute authority which prescribed the text of the scriptures to be read, the Vulgate, and proscribed the books not to be read, the Index, and dictated the opinions to be accepted on pain of excommunication and

<sup>10</sup>It is interesting to compare the belief of the Roman Church that no matter what the disobedience and sin of the leaders of the church, the Lord still preserved the church and now recognizes its authority, with the following: "The rights of the priesthood are inseparably connected with the powers of heaven, and . . . the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. That they may be conferred upon us it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, amen to the priesthood or the authority of that man."—Joseph Smith, (Doc. and Cov. 121:36, 37.)

Many of the early church writers (Justin Martyr, Arietides, Clement of Alexandria, Origen, Eusebius) taught that the gospel in the time of Jesus was not new, and Irenaeus wrote that "Man having been lost . . . God worked to save him progressively, giving successively the four testaments (dispensations) from Adam to Noah, from Noah to Moses, from Moses to Jesus Christ, and again by Jesus Christ our Lord." In Tixeront, *Histoire des Dogmes*.

Why was it necessary to send the Gospel to the earth more than once? When the Lord said to His Apostles, "I am with you always, even to the end of the world" (Matthew 28:20), did He mean that the church would remain on the earth, and maintain authority to the end of the world? Was He with His servants in the earlier dispensations and will He be with them until the end of the world, even though the people of their time were disobedient? He also said, "Upon this rock I will build my church, and the gates of hell shall not prevail against it" (Matthew 16:18). In previous dispensations, the authority of His church disappeared from the earth, but did "the gates of hell" on that account prevail against the church?

It is also interesting to note that the New Testament contains no such promise, as that made in regard to the church in our day, "and the kingdom shall not be left to other people . . . and it shall stand forever." (Daniel 2:44.)

If the church were to have been preserved regardless of disobedience, then the first dispensation would have lasted to the end of the world, and there would have been no need for more than one.

<sup>11</sup>Hefele-Leclercq, *Histoire des Conciles*, VIII, I, p. 240.

<sup>12</sup>Pastor, *Geschichte der Papste*, VI, pp. 192, 193.

<sup>13</sup>Mourret, *La Renaissance et la Reforme*, p. 253.

<sup>14</sup>The doors of Saint Peter's were sculptured in the reign of Eugene IV under the direction of Donatello. They figure "the most immoral scenes of pagan mythology". Mourret, *La Renaissance et la Reforme*, p. 247.

<sup>15</sup>Mourret, *La Renaissance et la Reforme*, p. 256.

<sup>16</sup>Robinson, *History of Western Europe*, pp. 377, 378.

<sup>17</sup>Malet, *Histoire de France*, vol. I, p. 288.

# THE STORY OF OUR HYMNS

IT is interesting to note how richly the British Isles have contributed to Latter-day Saint hymnology. Such names as Charles J. Thomas, George Careless, Ebenezer Beesley, Joseph J. Daynes, John Jaques, Evan Stephens, Thomas C. Griggs, Adam C. Smyth, John Tullidge, John Lyon, John Nicholson, Charles W. Penrose, William Clayton, and others have graced the pages of our hymn books. And among this coterie of poets and musicians, Henry W. Naisbitt, the subject of this sketch, is not the least.

He was born in November, 1826, in the little hamlet of Romanby, England, so named because it was on the road built by the Roman invaders. He grew up to early manhood at the near-by town of North Allerton, Yorkshire. His father was a Wesleyan exhorter and Henry was reared in a serious religious atmosphere—a Bible student at home, and a faithful attendant at Sunday School. His love for reading amounted almost to a passion, his favorite authors in addition to the Bible, being Gray, Thompson, Cowper, Mrs. Barbour, Mrs. Segourey, Elliott, Massey, and Cooper.

After joining the Athenaeum and Mechanics institutes, of London, Henry W. Naisbitt revelled in the works of Shakespeare, Milton, Byron, Burns, and Moore, later being especially attracted by the poems of Eliza Cook, Henry Kirk White, and Mrs. Hemans. Henry's father died when the son was only nine years old and the widow with five children was left to meet life's difficulties. Henry continued as a Wesleyan until 1850, when he first heard the Gospel preached by Orson Pratt. He was doubtful at first, but gradually became convinced of its truth and joined the Church in Liverpool, immigrating to Utah in 1854.

In his mountain home, Brother Naisbitt contributed many inspiring poems, among which was the hymn, "Rest, Rest for the Weary Soul." In 1902, he published a book of poems entitled *Rhymelets in Many Moods*, in which he transferred to verse the thoughts—some of which he said had come to him on the street—jotted down on the back of an envelope; others that had reached him in the midnight hour when nothing satisfied him but to arise and commit the

By GEORGE D. PYPER

General Superintendent of the Deseret Sunday School Union and First Assistant Chairman of the Church Music Committee

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## Rest for the Weary Soul

WORDS BY

HENRY W. NAISBITT

MUSIC BY

GEORGE CARELESS

### REST, REST FOR THE WEARY SOUL

By Henry W. Naisbitt

REST, rest for the weary soul,  
Rest, rest for the aching head.  
Rest, rest on the hillside, rest,  
With the great uncounted dead.

Rest, rest, for the battle's o'er,  
Rest, rest, for the race is run.  
Rest, rest, where the gates are closed  
With each evening's setting sun.

Peace, peace where no strife intrudes,  
Peace, peace where no quarrels come,

Peace, peace, for the end is there  
Of our wild life's busy hum.

Peace, peace, the oppressed are free.  
Rest, rest, oh, ye weary, rest,  
For the angels guard those well  
Who sleep on their mother's breast.

Peace, peace, there is music's sound,  
Peace, peace, till the rising sun  
Of the resurrection morn  
Proclaims life's vict'ry won.

lines to paper; others that had come to him on the railway trains, and others, when, fresh from missionary labors, the spirit of a theme stirred his mind.

Brother Naisbitt filled two missions to his native land, one in 1876-1878 when he labored as assistant editor of the *Millennial Star* and the other in 1898-1901 when he was counselor to Platte D. Lyman, in the presidency of the European Mission. He died February 26, 1908.

Five of Elder Naisbitt's hymns



HENRY W. NAISBITT

are included in *Latter-day Saint Hymns*, viz: "Rest, Rest for the Weary Soul" (No. 65), "This House We Dedicate to Thee" (No. 59), "We Here Approach Thy Table, Lord" (No. 54), "Weep Not for the Early Dead" (No. 119), "What Voice Salutes the Startled Ear" (No. 226).

Two poems are found in *Deseret Sunday Schools Songs*, viz: "For Our Devotion, Father, We Invoke Thy Spirit" (No. 100), "We Are Watchers, Earnest Watchers" (No. 160).

### THE HYMN AND THE COMPOSER

Blessed are the dead which die in the Lord, from henceforth: yea, saith the spirit, that they may rest from their labors; and their works do follow them. (Rev. 14:13.)

THE beauty of Henry W. Naisbitt's "Rest, Rest on the Hillside" is its simplicity. It is poetic and rhythmic. It is a beautiful, comforting song—full of solace and peace. It declares that death is a happy release from the battles of life and that one enters into a peace where no strife intrudes, no quarrels come; where the oppressed are free and the weary at rest.

But Henry W. Naisbitt did not believe that the spirit of a deceased person was buried in the cemetery. He believed in the Latter-day Saint doctrine that only the mortal remains are placed there; that the spirit, the intelligent part, is taken to the paradise of God to await the resurrection morn. This is beautifully told by the Nephite Prophet Alma, as recorded in the Book of Mormon:

(Concluded on page 50)



# CONFIDENCE

AN EARLY morning zephyr sweeping down the canyon met the circular camp of the little emigrant train and broke in eddying currents around the covered wagons. Mary Anne, fresh and cheery in a bright gingham dress, drew her gray shawl closer about her shoulders and moved with her frying pan and pancake batter to the other side of the fire. The ribbon of smoke wavered for a moment, then followed her. She rubbed her smoke-filled eyes.

"Fiddlesticks!" she exclaimed impatiently.

"Smoke allus follers the purtiest," chuckled a masculine voice. "You see it don't bother me."

Mary Anne looked up in surprise to find the keen, blue eyes of the old trapper, Bill Tarkin, smiling down at her. She liked Old Bill with his indispensable rifle and his leathery brown face that wrinkled so easily into a happy smile. His presence in the camp made the journey much more pleasant. She smiled back and then broke into a hearty laugh as the smoke from the fire turned and enveloped him.

"You look as fresh as a buttercup, Mary Anne," he said as he moved to her side of the fire. "Them Injun signals that we saw on the hill last night must not have kept you from havin' a good night's sleep."

"No," she answered, "I don't worry much about the Indians; they won't bother us."

"Well, they ain't never done, but we're gettin' into the country now where they're most usually at their worst. Your pa stood guard last night, didn't he?"

"Yes, he and Allan Motte."

"Allan Motte. So that's why you're so certain the Injuns won't bother. Hm-m. Well, I reckon you're right; a handsome, strappin' young feller like Allan wouldn't let no pesky redskin carry you off."

"Now, Mister Tarkin," she said, "that wasn't what I meant at all." She looked up at him and her face grew serious. "I feel the same way about it no matter who is on guard duty. You see, we came out here to make homes and to find peace, and I don't think our protection is left entirely to human hands. We treat the Indians fairly and we take precau-



By LORIN F. BUTLER

A SHORT  
SHORT  
STORY

COMPLETE ON THIS PAGE

tions against attack, but still I have confidence that He who led us out here is watching over us."

"You Mormons are a queer lot," he remarked meditatively. "You know how treacherous and bloodthirsty the blamed Injuns are and still you talk of holdin' 'em off with faith and confidence. You know what happened to Marcus Whitman and his family because they trusted the Injuns and wasn't prepared to defend themselves."

"I know, but—well, you have faith, too, Mister Tarkin, else you wouldn't be here."

"Yes, I have faith, but it's faith

in the white man's alertness and in the business end of a good rifle."

JED ARANBY and Allan Motte, the two men who had been standing guard at a point of rocks a hundred yards away, were returning to camp. Bill Tarkin's eyes twinkled with satisfaction as he watched them.

"There is the reason why I could sleep well," he explained. "I knew those fellows were standin' out there with their rifles ready. My faith was a faith in them."

The two guards leaned their rifles against the wagon wheel and came up to the fire. Old Bill tossed more wood on the flames and then picked up the weapons and looked at them fondly. He was a lover of good firearms and these guns pleased him. They were high-powered Winchester exactly alike. He squinted over the sights at an imaginary Indian, clicked his tongue, and grinned.

"Mighty nice little weapons," he said. "Yes, Mary Anne, I got plenty good solid confidence, I guess—confidence in tangible things like these and the boys that use 'em." Bill put the guns down and moved on in his morning visits around the circle of wagons.

"They are good guns," Jed remarked. "And it's pretty hard to tell 'em apart."

"Yes," Allan agreed, "they're twins. It was a lucky thing for me that they are the same calibre." He grinned sheepishly at his companion and went on. "When Captain Andrews asked me to stand guard with you last night, I didn't have a single cartridge in my gun. I was right out, but, our guns being the same, I knew I could get some from you if I needed them."

"You—" the older man's face whitened for an instant and then flushed crimson, "you didn't have any shells for your gun?"

"I guess it does sound ridiculous to an old scout like you."

Jed shook his head and silently watched the flames as they twisted and leaped in a miniature war dance.

Jed looked up from the fire. "Ridiculous," he repeated slowly, half to himself, "yes, because—I didn't have any ammunition either!"

# AN IMPERIAL LUAU

IT WAS autumn in Hawaii—the birds were singing and flowers were in bloom everywhere. Hawaii seemed to be a paradise. Gorgeous shades of red, yellow, and pink hibiscus lined the wooded ways, while shower trees of pink

## *The Oahu Stake puts over the Greatest Feast of the Generation*

By EMMA KELULALANIKULANI MOSSMAN

*Descendant of Hawaii Maui Molokea Oahu, Kaa*



1. BROTHER GEORGE MOSSMAN WITH A GROUP OF HULA DANCERS.
2. HOW THE NATIVES EAT POI.
3. THE WHITE MAN EATS POI THE NATIVE WAY.
4. STAKE PRESIDENT RALPH E. WOOLLEY (RIGHT) AND BISHOP J. F. WOOLLEY, GENERAL LUAU CHAIRMAN (LEFT) ARE CAUGHT IN THE MIST OF PROCEEDINGS.
5. PART OF CROWD AND THE TEMPORARY STAGE ON WHICH THE TWELVE HOUR PROGRAM WAS RENDERED.

and gold flung their beauty overhead. The white ginger and jasmine wafted their sweet perfume. The royal poincain, most brilliant of all flowering trees, flamed with living-fire every road and garden. Bougainvillae and Mexican creepers trailed along on lattice-work and walls, while down hillsides, yellow allamandas brightened the way.

Somehow, here in Hawaii, autumn is grander—the moon nearer, warmer, and brighter. The sea is bluer and the clouds are whiter. Music is sweeter, laughs are gayer, welcome is truer, love is stronger, and people are happier. Life here seems more like living.

So, as nature filled the hearts of the people with loveliness and grandeur, the Saints and officials of the Oahu Stake of the Church of Jesus Christ of Latter-day Saints, were inspired to stage a gigantic *luau* or native feast, used formerly in connection with the religious ceremonies of the Hawaiians in the spirit of thanksgiving. The purpose of the feast was three-fold: First, to create a keener interest and greater spirit of cooperation among the members of the stake through mass participation; second, to raise a fund towards the erection of the projected tabernacle in Hawaii; third, to establish a more friendly relationship between the Church and the community.

For weeks the Saints and their friends, more than one thousand, coming from their daily occupations, gave of their time to help build on the beautiful, treegrown, flower-covered site of the coming tabernacle, a temporary *lanai* or arbor about two-hundred-fifty feet by fifty feet, where nine hundred people could be seated at tables at one time. Storehouses, tables, benches, and service tables were also erected. A platform was built near by, under the spreading branches of a huge mango tree, on which an entertainment of song, dance and pageant was to take place. Trees and hedges were trimmed and the necessary area for the coming crowds cleared.

Meetings of the several committees were held weekly. And there were of necessity committees aplen-

SISTER EMMA KELULALANIKULANI MOSSMAN, the author of this article, and her husband, Elder George Mossman, are attempting to preserve for the present generation the fine culture of the ancient Hawaiians. Their Lani Hawaiian Village at 2558 Kalakaua Street on Waikiki Beach, is one place that all visitors to Hawaii should see. Sister Mossman is a good example also of the pedigrees of the island people. Her great grandfather was a brother of King Kamehameha I, who united the islands under one ruler; on her mother's side she is descended from the ancient kings of Maui, her maternal grandfather fought on the side of the Colonies in the war of the Revolution.

ty, under the guidance of the stake presidency, and headed by the General Chairman, Bishop J. Frank Woolley, and the assistant chairman, Elder George Mossman. It was planned to put over the biggest undertaking the stake or the islands had ever attempted. Ticket sellers combed the city. Some of the wards sold their quota of tickets, and others sold more than their share. Fully one-third of the food was donated. Private individuals and business firms contributed food and materials for the occasion.

Two days before the *luau*, the women peeled taro, which came from Laie, where the temple now stands. These women worked all day long, and by evening the taro was ready to be put into large machines, operated by the men, to be turned into two and a half tons of *poi*, the famous native Hawaiian dish, and the chief article of food of the Hawaiian. Anciently, *poi* was pounded on a board, often two men worked on one board as they sang and joked. Today, machines do the work more efficiently.

The next day some of the boys and men went to the mountains for tons of *ti*-leaves and ferns—the leaves for wrapping fish and vegetables to be cooked in the *imu* or earth oven; the ferns for decorative purposes. Some of the women went to the beach for sea weeds, one of the unique ingredients of the *luau* meal. Others went to the tabernacle grounds in four-hour shifts to prepare the food for cooking.



AN IMPRESSION OF THE  
IMPERIAL LUAU

By Virginia Woolley

Brown hands, toughened through long use,  
Lift steaming rocks from the *imu*.  
Native hands, in swirling rhythm,  
mix *poi*.  
To feed a multitude.  
Eager, *haole* hands gesturing directions,  
Pale, oriental hands diligent in their service;  
Hands moving softly across guitar strings,  
Accompanying hands in graceful motion that  
Tell the story of an age-old *hula*. .  
Helpful, industrious, patient hands!  
Hands in the attitude of prayer:  
"Bless our labors, oh Lord, for to thee  
Is dedicated this work."

*imu* is the pit where the pig is cooked.  
*haole* is the word for white-man.  
*hula* is the traditional, interpretive dance  
of the Hawaiian people.

Chickens and fish were cleaned, hacked, and cut, then put into *ti*-leaf wrappers to be cooked in the *imu*.

The *imu* or oven was a hole dug in the ground several feet in diameter and about a foot deep. This was lined with rocks. On top came a layer of dry twigs for kindling, then layers of wood, and last of all came other stones, which being porous would not crack when heated. When the burning, hard wood made the stones red hot, the oven was ready for use. Green banana stumps were pounded flat and placed upon the hot stones; upon them in turn were placed large banana leaves. On this bedding were placed the pig, potatoes, fish, and other delicacies, covered by more layers of leaves and finally by a thick layer of soil, and allowed to cook from one to three hours.

Thirty pigs, 4,000 pounds; 300 chickens, 1,500 pounds; salt salmon, 500 pounds; dried fish, 150 pounds; raw fish, 200 pounds; sweet potatoes, 5,000 pounds; *poi*, 5,000 pounds; taro tops, 45 bags; seaweeds, 150 pounds; fresh pineapples 800 pounds; coconuts, 1,800; onions and tomatoes, 200 pounds; kukui nuts and red salt, 300 pounds—a total of nine tons of food was prepared for the *luau*.

Everywhere on the grounds men and women were busy at work. Many worked until midnight. As they worked under the palms and amidst tropical trees and bushes, some of the women and men with ukeles and guitars sang old-time Hawaiian songs. The air rang

with music and happy laughter as they worked like one large happy family. Never was there such a demonstration of cooperation among the Saints as was shown that night and during the *luau*. It was a thrilling sight.

AT LAST, the day of *luau* came! Workers arrived early to decorate and set their tables. At noon everything was ready. Preceded by the Royal Hawaiian band, and led by President Ralph E. Woolley of the Oahu Stake and the Mayor of Honolulu, the first section entered the Arbor, now gayly and beautifully decorated, to partake of the feast, which was to be given in five sections, at 12 noon, 2, 4, 6, and 8 in the afternoon and evening. And a feast it was! The *imu*-cooked food melted in the mouth; the *poi* gave double relish to the taste; the people lingered at the tables.

Nearly six thousand guests, with bright colored leis, flocked during the day to the spacious tabernacle grounds. All day long they came. By six in the evening, the crowds grew so large that some of them crashed the gates. People of all nationalities were there. Many of Honolulu's notables were there too, business and professional men, members of the legislature, etc., and Errol Flynn, the movie actor, was there also, to be nearly mobbed by youngsters asking for his autograph. The Saints of Hawaii were honored with the presence of Elder John A. Widtsoe of the Council of the Twelve and his good wife, who were special guests at the *luau*.

At the four o'clock sitting, the opening of the *imu*, the sizzling of the roast pig, and the singing were broadcast by KGMB over a national hook-up, perhaps the first time that roast pig has been so honored.

The feast did not end with eating. From noon until nearly midnight, on the stage erected under the shade of the mango tree, there was rendered an unequalled, continuous program of singing, dancing, and representations of native customs, ending with a stirring pageant of ancient Hawaii.

Beautiful girls from all parts of the islands danced the rhythmic dance of Hawaii. The *hula*, a sacred, ceremonial temple dance, a part of religious service, interpreting the meaning of life, of earth, and sky, of bird and beast, of sunshine and angry waves, was given in its perfection. Powerful men of Hawaii displayed their skill and

prowess. Colorful pageantry by Samoans and Hawaiians added to the spectacular performance. Imagine! Twelve hours of continuous music, singing, dancing and feasting, in a tropical garden of ferns and island flowers of every hue. A picture never to be forgotten!

(Concluded on page 50)



1. CHIEF OF THE *IMU*—A FINE TYPE OF HAWAIIAN MANHOOD.
2. PREPARING COCONUTS FOR THE *LUAU*.
3. OPENING THE *IMU* OR NATIVE OVEN—BENEATH THE HOT STONES ARE PIG AND FISH, POTATOES, VEGETABLES, ETC., BAKED OR ROASTED TO A TURN.
4. ILLUSTRATING THE NATIVE ARTS.
5. WELL-FED AND AT PEACE IS THE NATIVE CHILD.

# LEHI'S ROUTE TO AMERICA

IN WHICH IS SET FORTH ONE MAN'S  
VIEW ON A MOOTED QUESTION.

By C. DOUGLAS BARNES, Ph.D.

MANY Book of Mormon scholars will disagree with the point of view herein set forth, and it is presented here, not as the view of the Church, but as the speculation, opinion, and possible conclusion of one thoughtful student of the subject, and is submitted for what value it has as a creator of interest and stimulator of thought in these channels.

CONCERNING the migration of Lehi and his colony from Jerusalem, as disclosed in the Book of Mormon, Dr. James E. Talmage in *The Articles of Faith*, states:

The company journeyed somewhat east of south, keeping near the borders of the Red Sea; then changing their course to the eastward, crossed the peninsula of Arabia; and there, on the shores of the Arabian Sea, built and provisioned a vessel in which they committed themselves to Divine care upon the waters. Their voyage carried them eastward across the Indian Ocean, then over the South Pacific Ocean to the western coast of South America. (Page 271, 9th Edition.)

By referring to the conventional terrestrial globe and tracing the path as outlined by Dr. Talmage, it is clear that the point of embarkation was somewhere on the southeastern extremity of the Arabian peninsula. In order to reach the Americas from this point, it required traversing in excess of 13,000 miles, or more than halfway around the world. While it is unlikely that we shall ever have sufficient information to define precisely the path followed by that

group in reaching America, pertinent data have been accumulated which are quite illuminating and which lead to at least a rough definition of the probable path followed in the migration under discussion.

The ocean journey of Lehi, depending as it did upon natural agencies, such as wind and currents, for propelling the craft, undoubtedly occupied many months. Although not claimed in the Book of Mormon account of the journey, which is quite condensed, it is logical to assume that the colony stopped as occasion demanded or opportunity presented to provision the craft and to replenish the water supply. The memory of these stops, or contact with lands and possibly peoples en route, may have been perpetuated through the centuries in the traditions of descendants of the Lehi colony, and we turn for such evidence to the Hawaiians, who putatively are among the posterity of the Lehi group.

As regards the mechanics of this protracted journey, it has been found

<sup>1</sup>1 Nephi 18.

that ocean currents exist which in proper season move eastward from the Arabian peninsula toward India and even to Sumatra. By taking advantage of mergings into other existing ocean current systems, it is possible to outline an ocean route to the Americas. These points will now be amplified.

## STUDY OF OCEAN CURRENTS

QUOTING from *An Introduction to Oceanography*, by James Johnstone, D. Sc., Professor of Oceanography in the University of Liverpool:<sup>2</sup>

North of the equator the streaming of the Indian Ocean is dominated by the monsoon wind systems. Figure 60 (the upper one) represents the winter conditions when the North-East Monsoon has been established, while the lower figure shows the streaming set up in the conditions of the South-West Monsoon which blows during the summer months. . . .

. . . As a rule the heating and cooling effect of the continental land masses is insufficient to do more than set up local modifications of the prevailing wind currents, but the Indian Ocean, in its relation to the great and high Asiatic continent, is a striking exception. In the summer months the

<sup>2</sup>Pages 282-284. Publisher: The University Press of Liverpool, Ltd., Hodder and Stoughton, Ltd., London, 1928.

DIAGRAM SHOWING A SPECULATIVE POSSIBILITY

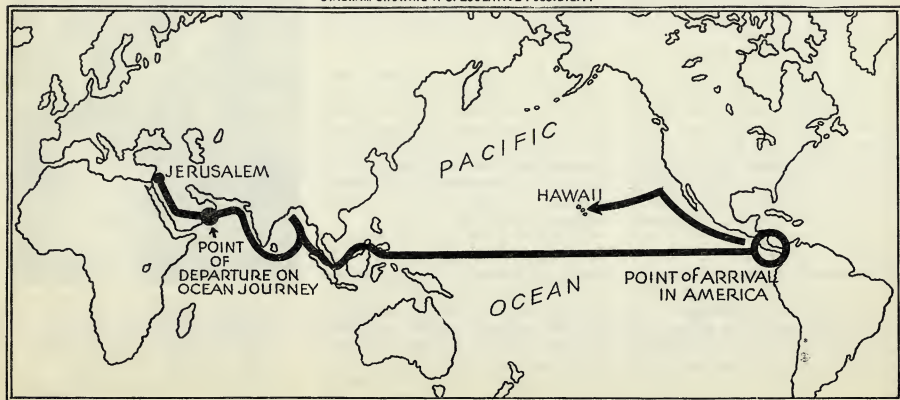






FIG. 60. THE CURRENT SYSTEMS OF THE INDIAN OCEAN.

The upper figure represents the generalized conditions during the winter months and the lower figure shows the summer conditions in that part of the Ocean where the circulation reverses with the season. (Continuous lines represent warm currents and broken lines cold ones.)

elevated lands become so strongly heated that a wind system, lasting for some months is established, this is the South-west Monsoon. In the winter months the continental land is strongly cooled and then a reversed condition is set up: the North-east Monsoon is established and blows also for some months.

The Figure 60 referred to is reproduced for reference. It is quite evident from an inspection of the lower chart of the figure that in summer months ocean currents (south-west monsoon drift) move eastward from the Arabian shore, touch India, and move into the Bay of Bengal. In winter months the northeast monsoon drift (cf. upper chart Figure 60) would be less favorable for an easterly migration since the currents move toward the African rather than the Indian Coast. Continuing again it is clear from the lower chart that there is a movement of water south-east from the Bay of Bengal, between Sumatra and the Malay peninsula, and on into the South China Sea. Also other currents in the South China Sea move northward past Borneo. In addition there is an eastward movement through the archipelago north of Borneo and just south of the Philippines and into the Pacific Ocean. At this point,

referring to Figure 59 (page 28) reproduced from the same text, an ocean stream running counter-current to the north and south equatorial streams moves eastward in about the 5° north latitude, finally dividing and reversing itself just off the shores of Central and South America. Thus by a series of currents a path from Arabia to America has been outlined.\*

#### POINT OF ARRIVAL IN THE AMERICAS

IT is proposed by the author that the Lehi colony reached the Americas by means of the current combinations outlined above.

Provided the craft followed the natural ocean stream eastward across the Pacific Ocean, as described, it appears logical that the colony arrived at a point on the western shore of Central or South America, somewhere between the equator and 15° north latitude.

#### EXPANSION AND DIVISION OF THE LEHI COLONY

REVIEWING briefly the Book of

Mormon history, the colony lived in the new land for a time in relative harmony. Eventually, however, a division occurred, based on religious principles in which the less righteous group followed Laman, one of the older sons of Lehi, while the righteous remained under the leadership of Nephi, a younger son of Lehi. In contrast to their brothers, the Nephites, and as a distinguishing mark set on them by the Lord, the Lamanites became more highly pigmented, and today we point to the American Indian, still carrying this pigmentation, as their descendants.

The colony as a whole grew and spread northward, ultimately and after several centuries, reaching a high state of civilization, as judged both by the written history in the Book and by the physical evidences found in the ruins in Central America. During this development the activities of a portion of the group extended again to the sea, and within

\*An interesting account of a recent passage of a craft from Singapore, through the China Sea and finally eastward just south of the Philippines into the Pacific Ocean was published by Alan J. Villiers in the *National Geographic Magazine* (Feb., 1927, p. 221) under the title "North About." The feasibility of the journey is outlined in the following excerpt from the account: "From Singapore there are two routes by which a square-rigged ship may hope to reach Sydney, New South Wales. Either she may make the best of her way to the southward, through Soenda (Sunda) Strait, or around the north of Sumatra with the southeast monsoon, standing down the west coast of Australia and then running her longitude down in the wild west winds to the south of that continent; or she may go northward around Borneo and eastward into the Pacific, hoping that when that difficult stage of the voyage is past she may make her southing with the southeast trade."

approximately the century of Christ's advent, colonizers were being carried by boats under Hagoth to the land northward, and the claim is made in the record that at least two boat loads of people and provisions were lost at sea.\*

It is naturally assumed that these marine activities extended into both the Pacific Ocean and Caribbean Sea, and some students of the Book of Mormon claim it resulted in the transplanting of a portion of Lehi's descendants into the Hawaiian and other of the Polynesian islands, possibly representing the boat loads which were lost as just mentioned. The acceptance of a direct relationship between the Hawaiians and the descendants of the Lehi colony in America is important from the standpoint of what follows, for if it is established, it means that the progenitors of the Hawaiians originated in Jerusalem and came first to America as the Lehi colony, before migrating to the Islands. On this basis any information as to the travels of the Hawaiian progenitors may logically be applied to the travels of the original Lehi colony. With this in mind we shall review evidences of Polynesian origin and of their travels.

#### FORNANDER'S RESEARCH ON POLYNESIAN ORIGIN

JUDGE ABRAHAM FORNANDER some years ago, and with the help of well-educated native research assistants, investigated the traditions and folklore of the Polynesian races and his discoveries, which are quite illuminating, were presented in three volumes as: *An Account of the Polynesian Race: Its Origin and Migrations*.<sup>4</sup> Certain pertinent data are summarized in the following excerpts:

That the reader may know at a glance the result to which my investigations in the Polynesian folk-lore, as well as its comparison with that of other peoples, have led me, it may be proper here at the outset to say that I believe that I can show that the Polynesian family can be traced directly as having occupied the Asiatic Archipelago, from Sumatra to Timor, Gilolo, and Philippines, previous to the occupation of that archipelago by the present Malay family; that traces, though faint and few, lead up through Decan to the north-west part of India and the shores of the Persian Gulf; that, when other traces here fail, yet the language points farther north, to the Aryan stock in its earlier days, long before the Vedic in-

<sup>4</sup>Alma 63:5-10; Helaman 3:14.

<sup>5</sup>*Improvement Era*, March, 1934, p. 164; Nov., 1935, p. 672; *Utah Genealogical Magazine*, January, 1933.

<sup>6</sup>These books were published in London: Volume 1, *Second Edition* and Volume 3, Kegan Paul, Trench, Trubner & Co., Ltd., 1890; Volume 2, Trubner & Co., Ludgate Hill, 1880.

ruption in India; and that for long ages the Polynesian family was the recipient of a Cushite civilization, and to such an extent as almost entirely to obscure its own consciousness of parentage and kindred to the Aryan stock.<sup>7</sup>

How long the Polynesian family had dwelt in the Asiatic Archipelago ere it debouched in the Pacific there are now small means of knowing, hardly of forming even a conjecture. Its reminiscences of that period are not many, and are confused with memories of older date and of other habits.<sup>8</sup>

The author may have startled some and shocked others by seeking a Polynesian ancestry beyond the Malay Archipelago; but their undoubted folklore, their legends, and chants, gave no warrant for stopping there. *They spoke of continents and not of islands, as their birthplace.* They referred to events in the far past which have hitherto been considered as the prehistoric heirlooms of Cushites and Semites alone.<sup>9</sup>

Referring to his earlier volume, he says:

To recapitulate in an inverse order the findings to which that folklore has led, I would briefly say that I have found a vague, almost obliterated, consciousness in some of their legends that the head, and front, and beginning of the Polynesians lay in a white (the Arian) race.

He found they must have come into intimate contact with early Cushite, Chaldeo-Arabian civilization, also evidence of "amalgamation" with the Davidian peoples south of Chaldea in India. Next they occupied the Asiatic Archipelago from Sumatra to Luzon and Timor.<sup>10</sup>

Probably there is no race upon earth which, in proportion to its numbers, has been the subject of so much interest and of such minute investigation as the Polynesian. This is owing not only to the interesting character of the race, but also to the mystery, as yet unsolved, which shrouds their origin, and to their extreme isolation. The evidence both of language and tradition points unmistakably to the East Indian Archipelago as at least a stage in their eastward migration.<sup>11</sup>

Messrs. Logan and Hodgson discovered remarkable, and, as they believed, conclusive analogies between the languages and customs of the Bhotiya races and those of South-Eastern Malaysia and Polynesia. The researches of our author, however, as he believes, have tracked the footsteps of the first Polynesian emigrants still farther to the highlands of South-Western Asia, and revealed the impress of the ancient Cushite civilization in their religion and customs.<sup>12</sup>

Summarizing, Judge Fornander found evidence leading to the following conclusions concerning the Hawaiian progenitors:

1. They were originally a white race. 2. They came from the highlands of Southwestern Asia. 3. They had contact with peoples south

of Chaldea in India (Northwestern India). 4. They touched Deccan (India, south of the Norbada River including the southern tip). 5. They contacted points in the Asiatic Archipelago bounded by Sumatra and Timor on the south to Luzon in the Philippines on the north.

Judge Fornander was unable to establish the time of arrival of the group at the archipelago, but genealogies and legends indicate that in roughly the first or second century A. D. properly organized migrations of Polynesians into the Pacific Ocean took place from the archipelago. He believed they went first to the Fiji Islands, although he states there appears to be nothing to indicate that some of the migratory expositions may not have pushed on to some of the eastern, northern, or southern groups of the Pacific now held by the Polynesians. Also he claims "that branch of the Polynesian family from which the oldest ruling line of Hawaiian chiefs claim descent arrived at the Hawaiian group during the sixth century of the Christian Era."<sup>13</sup>

Judge Fornander, in his discussion, raises a logical question which, if unanswered, might interfere with the acceptance of his theory of migration involving the archipelago as a stopping point. Briefly it is in substance: Why should they have pushed some thousands of miles into the Pacific Ocean before establishing themselves in new homes instead of stopping at islands closer to the point of embarkation?<sup>14</sup> In answer he suggests that they were forced on

eastward by the superior forces of hostile peoples they found on the islands in their path.

#### CORRELATING FORNANDER DATA WITH BOOK OF MORMON HISTORY

ADMITTING that the Polynesian race came from the Lehi colony, then, as already pointed out, the same basic travel history should apply to both peoples. The Book of Mormon history and Judge Fornander's data coincide, in that originally a white race was involved, and this race came from or occupied in their travel southwestern Asia. The points of occupancy in northwestern India, southern India (Deccan) and the archipelago mentioned by Fornander, coincide with points mentioned earlier in defining the path of existing ocean currents.

It is interesting to note that the date of departure from the archipelago, and therefore the approximate date of arrival in the islands constituting their new homes, about the first or second century, A. D., is startlingly close to the time in which Hagtho and other ship builders already referred to were reported in the Nephite record as being active, and at which the two shiploads of people were missing at sea (roughly 55 B. C.).<sup>15</sup>

Perhaps the Book of Mormon even holds the answer to the question of Judge Fornander as to why the immigrants pushed so far eastward into the Pacific Ocean before settling and establishing homes.

<sup>15</sup>Alma 63:5-10.

(Concluded on page 49)

<sup>13</sup>Volume 2, page 2.  
<sup>14</sup>Volume 1, page 32.

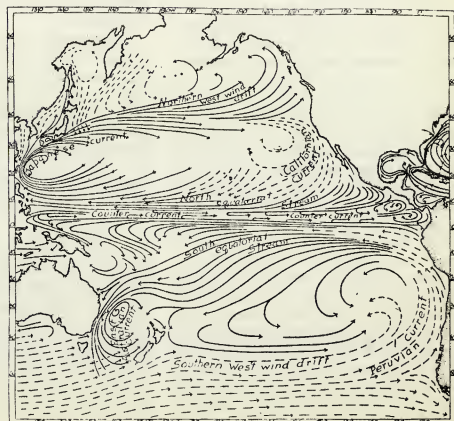


FIG. 39. GENERAL SCHEME OF THE CIRCULATION IN THE PACIFIC OCEAN.

(Continuous lines represent warm currents and broken lines cold currents.)

<sup>7</sup>Volume 1, page 2.

<sup>8</sup>Volume 1, page 36.

<sup>9</sup>Page VI of the Preface to Volume II.

<sup>10</sup>Volume II, page 1.

<sup>11</sup>Preface to Volume 3, page V, by Professor W. D.

Alexander of Punahou College, Honolulu.

<sup>12</sup>Preface, Volume 3, page XI.



# Poetry

## A CALENDAR

By Grace C. Jacobsen

### JANUARY

MONTH of snow and biting frost,  
When ice-bound streams lie still,  
When over mountain hill and vale  
Majestic beauty to the world is lost.

### FEBRUARY

Young thou art and passing fair,  
Beneath thy lovely ermine cloak  
The earth is soft and warm  
And tiny roots lie sleeping there.

### MARCH

How chill the winds that blow all day,  
How shrill the blackbird's singing  
As through the pussy willow fields  
That saucy gent goes winging.

### APRIL

Showers drench thy lovely form,  
Pale green thy costume rare,  
Eager buds burst forth anew  
To greet the mild spring air.

### MAY

Queen of all the glad New Year,  
Blossom time and perfume sweet,  
Meadow lark and humming bee  
Return thy smiling face to greet.

### JUNE

Month of happy brides and roses,  
Nature sheds her wealth on thee,  
Perfect are thy ways and gentle  
Like a calm upon the sea.

### JULY

Pinnacle of Summer time art thou,  
Strength of all the earth is thine,  
The waning sun rides high  
Along its course of slow decline.

### AUGUST

Hazy skies and golden grain fields  
Proclaim the harvest near,  
All the joys of summer time  
Are gathered now in thee.

### SEPTEMBER

Quiet, serene, listening with contented ear  
To the music of the cricket's chirp,  
The farewell song of departing birds  
Seeking new homes from far and near.

### OCTOBER

Flaming colors meet us everywhere  
And falling leaves are crisp;  
Beneath our feet again to mingle  
With the dust and autumn mist.

### NOVEMBER

Dull and somber in her dress,  
Taking her ease as seemeth best  
For she is old and longs for rest.

### DECEMBER

Hearts turn to home and loved ones,  
Holy peace is in the air,  
For the Christ Child lives among us  
And we feel His presence there.



## SENTINEL

By Coursin Black

"ALONE," you say "on a barren hill, forsaken and drear and gnarled."

Alone?

Companied by the mauve mystery of majestic mountains,  
The purple ranges stretching to unseen horizons,

Silver in the eternal snows,  
Spectral in the frosty mist-wraiths of dawn,  
Solemn in the unknown depths of night . . . Alone?

Among the dream clouds, riding high,  
Or the weird, black-edged whips of storm  
That mock the lazy, happy puffs of fleece  
And urge them, thunder-driven, out of sight:  
Or the summer rain, pelting like fairy feet,  
Dancing on the somber slopes . . . Alone?

Who knows what birds alight to whisper songs,  
What creatures of the wild that come to rest,  
What elves and pixies join in magic ring?

Alone?

With God?

## CHRIST SPEAKS

By Claire Stewart Boyer

MY HEART is rich with Christmastide,

May I abide  
A moment at your hearth, unseen and still?  
May I but fill

A moment with the love that I alone  
Give to my own:

To spirits who have sought the rugged heights,

The farther lights.

That their salvation might be wholly theirs?  
O grant me this remembrance in return—  
Tell me you yearn

As I, in brotherhood to all mankind,

That you may find

The Way, the Light, the Word, to bring  
them peace.

To bring release

To this, my world of torn and weary men,

And then . . . O then

I shall be king again!

## FRIENDSHIP

By Miranda Snow Walton

FRIENDSHIP is like a pine tree:—in the heat of the summer of life it affords a sheltering shade; in the autumn it is a protection against the winds of adversity, and it is the one bright spot in life's winter of desolation.

## TO A MUSTANG

By A. Lincoln Thomson

POOR mustang, grubbing in the beaten snow,  
To find scant browse to hold your bones  
And hide  
From falling limp when desert winds that blow  
Freeze sunbeams to an icy glow;  
And Death with spurs and whip waits by your side  
To goad you on a never-ending ride.

You sniff the air for gentle winds that blow  
The waterfowl, which on warm zephyrs ride  
To northern climes, where swollen rivers glow  
Like blood as sun rays stab the snow;  
And soon fresh grass upon the mountain side  
Shall weave new flesh beneath your scabrous hide.

And with the spring your enemies shall ride  
Upon your kind, whose eyes with anger glow,  
As gory spurs are sunk into the hide,  
And saddles gall each tender side:  
For whips lash harder than the winds that blow,  
And spurs cut deeper than the swirling snow.

Go to the mountains while you may and hide  
From enemies that come with melting snow;  
For you shall be a slave for men to ride—  
A chattel with a branded side,  
Mid-summer winds that sear the flesh will blow,  
But they are cool beside the iron's glow.

A new-born colt shall nuzzle at your side  
When birds fly north and dancing zephyrs blow,  
And it will be stamped in the 'ride':  
Go now into the hills and hide!  
Wild violets on the southern slopes now glow—  
Their warming hue is driving back the snow.

Oh mustang, brave these bitter winds that blow,  
Let Death with whip and spurs beside you ride . . .  
Keep grubbing for a spear beneath the snow,  
'Tis better than the iron's glow;  
For when the mark is seared into your hide  
Your freedom ends—you have a branded side!

The birds will ride soft winds that soon shall blow;  
Fat days will glow with ripples on your hide,  
And at your side your colt will grub in snow.

## MEDALLIONS OF SNOW

By Edna S. Dustin

BOREAS with chilling breath  
Trails somber clouds across the sky.  
Their heavy folds he gently clips;  
Then knits each raindrop passing by  
Into a white medallion flake,  
And joins them with a silver chain.  
Then leaves the earth to sleep beneath  
A white angora counterpane.

# "SEEK NOT FOR RICHES"

Doctrine and Covenants, Sec. 6, verse 7.

George H. Durham.

*Maestoso et espressivo.* *mf a tempo* *cres.* *sempre* *Deciso mf*

Seek not for rich - es, Seek not for rich - es, Seek not for rich -

*L.H.* *Esp. mf* *ten* *sosten. poco rall. f attacca a tem. mf* *cres.* *riten.* *mf* *cres.*

*Ped.*

*molto rall.* *Poco lento espressivo.* *ben sosten.* *ten* *attacco, maestoso, piu moso*

es, But for wis - dom..... Ben marc. alto. And the mys - ter - ies of God shall be un - fold -

*Legato.* *poco cres.* *Poco lento espressivo.* *molto espressivo.* *maestoso, piu moso.*

*Molto rall. f* *p ril.* *pp dolce* *p mp* *rit. e dim.* *soster p* *cres. mf* *f* *ff* *f cres.*

*ppp*

*dim. e rall.* *a tempo marcato* *molto rall.* *a tempo*

*mf* *mp* *p* *pp* *mp* *mf cres.* *poco allegando ff* *mp esp.*

ed, un - to you... Then shall ye... be made rich. Ye shall be rich, Then shall

*Bass ben marc.*

*dim. e rall.* *ten* *a tem. marcato cres.* *a tem.* *molto* *molto rall.* *a tem.*

*dim. mf* *mp* *p* *pp* *mp* *cres. mf* *f* *ff* *ril.* *mf*

*ppp*

*poco rit.* *Maestoso.* *sempre.* *rall.* *Dolce meno mosso* *riten* *ten* *molto*

*mf* *mp* *mf* *mp* *cres. mf* *riten.* *Be - - - hold....* *Be - - - hold...* *He that hath "E-ter-nal" life* *is rich....*

*ye....* *be made rich...* *Be - - - hold....* *Be - - - hold...* *He that hath "E-ter-nal" life* *is rich....*

*poco riten* *maestoso* *cres. sempre* *dolce. poco meno mosso. Riten. Attacco subito. molto.*

*mf* *mp* *mf* *mp* *mf* *f* *cres. ff* *f* *mp* *mf* *cres. f* *ff* *fff*

BASED ON ONE OF THE MOST GLORIOUS PASSAGES OF MODERN SCRIPTURE. THIS DISTINCTIVELY MORMON ANTHEM WAS ORIGINALLY WRITTEN BY THE COMPOSER FOR THE L. D. S. MALE CHORUS WHICH HE CONDUCTS.





# On the Book Rack

## FROM PLOWBOY TO PROPHET AND MOTHER STORIES FROM THE BOOK OF MORMON.

(William A. Morton, Reprinted. Deseret Book Company, 1938. 128 and 134 pages. \$1.25.)

**T**WO former Church favorites for the young have been reprinted under one cover, and are now available in an attractive binding at a reasonable price. Both lend themselves for reading by young people or reading to young people. They are faith-promoting stories appealingly presented.—*R. L. E.*

## SAGEBRUSH LITERATURE

(John W. Saunders, Deseret News Press, 1938. 342 pages. \$2.50.)

**T**HIS book informally treats miscellaneous topics in the homespun commonsense manner of the author. Typical chapter headings are: "Charity to Fit Every Human Fault," "Funeral Extravagance," "Mental Life and Health," etc. There are 37 such topics in all. Few quotations are used; the author's own words fill most of the book and he allows himself many latitudes within the limits of his title. This book represents the wholesome thinking of a man who has seen much of the growth of the inland West.—*R. L. E.*

## BABIES ARE HUMAN BEINGS

(D. Anderson Aldrich, M. D., and Mary M. Aldrich, illustrated, Macmillan Company, New York, 1938. 124 pages. \$1.75.)

**D**R. ANDERSON states that babies are human beings in a three-fold sense: as products of their heritage, as dynamic living creatures, and as potential adults. This book points out the changes which will occur as babies grow older and lays the foundation for happiness in helping make parental adjustments. Written delightfully, this book tells first of all how "The World Comes to the Baby," how "The Baby Responds to the World," then it gets into the reasons why "Babies Are Different" and "Among the Do's and Don'ts."—*M. C. J.*

## ROOTS IN THE SKY

(Sidney Meller, Macmillan Company, New York, 1938. 759 pages. \$3.00.)

**T**HIS story of the transplanting of a Jewish family from old Russia to America and their adjustment to the changed conditions is significant reading. The book is a well-written nostalgic on the power of well-seasoned faith to carry one successfully and happily through life.—*M. C. J.*

## DOCTOR AT TIMBERLINE

(Charles F. Gardiner, M. D., illustrated, Caxton Printers, Caldwell, Idaho, 1938.)

**M**ORE than fifty years ago, Dr. Gardiner left New York to practise as a young physician among the silver mines and the cattle ranges of western Colorado. The experiences that he went through began with dentistry, continued through veterinary medicine, and ended in full-fledged doctoring.

Of course the conditions of the country into which Dr. Gardiner moved were particularly trying in this early time, since there was little law and much disorder.

The book in addition to the information which it so fully imparts is fascinatingly written.—*M. C. J.*

## YOUTH TELL THEIR STORY

(Howard M. Bell, Conducted for The American Youth Commission, American Council of Education, Washington, D. C., 1938. 270 pages. \$1.50.)

**F**OR leaders of young people this book will prove invaluable, analyzing as it does what young people are doing and thinking and feeling, based on personal interviews, with more than 13,500 young people between the ages of 16 and 24 in the state of Maryland and the result of collaboration on the part of over 60 investigators, who were given a special course of instruction.

The young people interviewed were chosen from every field where young people are found: on farms, in coal mines, in cities, in dances, in churches. The application of this study is made to the youth of the United States by a careful checking of characteristics of the Maryland sample with characteristics of the national youth population as gained from the *Fifteenth Census of the United States* (1930).

Graphs and statistics dramatically portray conditions in city and far communities, in professional laboring groups, and among boys and girls. By defining the work along the lines of home, school, work, play, church, and attitudes, the Commission has done a commendable work, which should prove illuminating and helpful to leaders of youth.

—*M. C. J.*

## WILLIAM AND DOROTHY

(Helen Ashton, Macmillan Company, New York, 1938. 414 pages. \$2.50.)

**A**LTHOUGH a novel dealing with the lives of Dorothy and William Wordsworth, the author tells us that she could not possibly have written the book without constant reference to a biography written about Dorothy Wordsworth or without permission of Macmillan Company to quote and paraphrase freely from their publication of Dorothy Wordsworth's journals. The conversations are based wherever possible on the actual Wordsworth family letters. Into the pages of the novel walk other literary figures of this age: Charles Lamb and his sister Mary, Samuel Taylor Coleridge, Robert Southey, and Walter Scott. The delightful English countryside takes a fresh vigor from Miss Ashton's touch.—*M. C. J.*



Jacket design for  
"William and Dorothy"  
by Helen Ashton  
(Macmillan)

## RIDERS AT THE GATE

(Joseph Auslander, Macmillan Company, New York, 1938. 83 pages. \$1.75.)

**I**N THE first half of the book, this familiar author pours vitriol into the aching wounds of the world, trying thereby to make thinking people rebel before the horsemen whom John the Revelator saw on the Isle of Patmos ride us to destruction.

In the last half of the book the author is recaptured by fancy, fantasy, and his sheer love of beauty. At times, however, there is in even his most fanciful tale, a feeling of his knowledge of beauty's futility in dealing with conditions which prevail.

—*M. C. J.*

## OLD HAVEN

(David Cornel DeJong, Houghton Mifflin Company, Boston, 1938. 559 pages. \$2.50.)

**A** HOUGHTON MIFFLIN fellowship award made possible the writing of this book by one who, although born in Holland, is now a naturalized American. That he knows the locale and the life of the people about whom he writes is self-evident as one reads into his story.

The poignancy of the life lived in this little land of dikes and fisherfolk and class warfare is much the same as that of the class distinction in other lands.—*M. C. J.*

## THOSE FIRST AFFECTIONS

(Dorothy Van Doren, Houghton Mifflin Company, Boston, 1938. 291 pages. \$2.50.)

**F**OR parents who are eager to learn about the working of youngsters' minds, this book dealing with the life of Sarah Tower from the age of 6 to 15 will prove to be a veritable mine of information as well as being an intriguing novel, for mothers and probably fathers to read.

The author is the wife of the poet, Mark Van Doren, who is a name to be remembered in American letters. And his wife is proving her worth in her own contributions to literature.

—*M. C. J.*

## YOUR EVERYDAY SPEECH

(William N. Brigrance, McGraw-Hill Book Company, Inc., 1937, New York. 230 pages. \$2.50.)

**T**HE common faults of American speech are, according to Dr. Brigrance: the thinness, the nasal, and the muffled quality, and the sloppiness of our voices. The author verifies the statement that "Those who possessed good speech have risen as a class far above those who did not, until . . . I am forced to admit that under an outward disregard America pays dividends for good diction."

Speech is so good a tool that every one of us should study the book, *Your Everyday Speech*, and apply it, both in our homes and in any associations, social or religious, which we may have. The book is practical and clear enough for the untrained to use readily and fruitfully.—*M. C. J.*

## "Of One Blood"

ARE all men equal before God? Should they be equal before men? These questions loom large before mankind today. For answer we may turn to sacred history.

Soon after the ascension of the Lord, the same questions appeared in slightly different form among the former-day Saints: Are all people worthy to hear and receive the Gospel? Though the Lord had commanded His disciples to preach the Gospel to every kindred, tongue, and people, the brethren wondered if they had understood him correctly. Had they not been taught that the calling of Abraham and the promises made to him implied that the greater blessings of the Lord were reserved for the descendants of this great patriarch?

Yet, they recalled also that the Master had said to those who claimed privileges because of their descent, that the Father was able to raise up children to Abraham from the stones under their feet. This figure of speech implied that Gospel kinship transcends ties of blood. Finally, after earnest prayer, Peter had the great vision in which he was commanded to kill and eat of "all manner of four-footed beasts of the earth, and the wild beasts, and creeping things, and fowls of the air," whether or not they were common or unclean under the Mosaic law. Then the matter became crystal clear: All men were entitled to hear and receive the Gospel. Thenceforth the doctrine of the Master was preached to all the world as far as the weary feet of the disciples could carry them. They knew that before God all were equal, therefore equal before men.

The explanation of this doctrine was summarized in brief but eloquent words by the Apostle Paul: "God hath made of one blood all nations of men." All are children of God, hence all are entitled to the promised heritage of the sons and daughters of the Father—the possession of the privileges and blessings of the Gospel. Wealth, learning, rank, or even race, are but minor marks of a human being. To rate one child of God as of high and another of low degree, or to persecute our fellow men, is contrary to the divine pedigree and right of man, and is sinful in the eyes of God.

The differentiations among men, acknowledged by God, rest wholly upon man's willingness to receive truth. He whose will is bent towards truth and righteousness—God's truth and command-

ments—may claim the higher blessings whatever his race or place may be. He whose will despises truth and accepts evil, forfeits the promised blessings. This is made exceedingly clear in Joseph Smith's translation of the Book of Abraham, where it is declared that the children of Abraham, those entitled to the blessings of the Gospel committed to the great Friend of God, are those who do works of righteousness. Every person, of any descent, who accepts the Gospel becomes an adopted member of the chosen people; while those of the physical blood of Abraham, unless they are faithful, are counted out of the Gospel family.

These are thoughts which in these days should occupy the minds of men, if the Lord shall be pleased with His children. The common man, and the rulers of nations should keep in constant memory that "God hath made of one blood all nations of men."—J. A. W.

### YOUNG PEOPLE GOING TO LARGE CITIES FOR STUDY OR EMPLOYMENT

ATTENTION is again called to the serious problems confronting young people who leave their homes for study or employment. Special attention is directed to the welfare of such young people who go to large cities where temptations and distractions are frequently disastrous.

The counsel given by the First Presidency in a special message on this subject last January is again urged for serious consideration of stake and ward officers and parents.

When young people go to other communities, parents should urge them to seek and maintain contact with the local Church organizations which now are established in all large cities of the nation. Bishoprics who know of their ward members being in large cities are urged to write to the bishoprics or branch presidencies in those cities, giving them the names and, if possible, the addresses of young people, asking them to do what they can to encourage these young people in Church activity and regard for the teachings of the Gospel. Such service may help to avert serious results.

Special appeals have been made by ward and branch officers in some of our large cities, principally New York, for such information in order that they may assist the young people who come to their communities, aiding them to establish and maintain regular associations with Church organizations and giving counsel and advice where desirable.

It is suggested that bishoprics again call this matter to the attention of parents and cooperate in an effort to have our young people who are away from home, given every assistance, encouragement, and safeguard.

*The Presiding Bishopric.*



# The Church Moves On

## SAN BERNARDINO HEARS PRESIDENT GRANT

AT the invitation of the City of San Bernardino President Heber J. Grant was guest speaker Sunday morning, November 20th, at city-wide church services held in the municipal auditorium. Services culminated a four-day covered wagon celebration attended by Elder Richard R. Lyman.

## CALIFORNIA MISSION HEADQUARTERS MOVED

PRESIDENT W. AIRD McDONALD sends word that the headquarters of the California Mission have been moved from 153 West Adams to 2067 South Hobart Boulevard, site of the old Spanish-American Mission Home under President Pratt. The West Adams address was first established thirty years ago by Joseph E. Robinson, and had been continuously occupied until the present change.

## DR. F. J. PACK, GEOLOGIST, CHURCHMAN, DIES

ONE of Utah's foremost educators, Dr. Frederick James Pack, Deseret Professor of Geology at the University of Utah and member of the General Board of the Deseret Sunday School Union, died Friday, December 9, at the age of 63. He was nationally known as an authority on underground water supply and for his analysis of earthquakes in western America. A member of the world's foremost geological societies, he was moreover known for his devotion to the Church and especially for his crusading in behalf of the Word of Wisdom.

## DEATH ENDS CAREER OF Y PROFESSOR

MISS ALICE LOUISE REYNOLDS, professor of English literature at Brigham Young University and former member of the general board of the National Women's Relief Society, whose magazine she edited from 1923 to 1930, succumbed December 5 after a brief illness. She was 65 years old. Throughout her life she had been active in state and national women's organizations. The Alice Louise Reynolds library at B. Y. U. is endowed and named in her honor, and 21 literary organizations in the United States are known as Alice Louise Reynolds clubs.

Sunday, November 6, 1938.

Elder Albert E. Bowen dedicated the Panguitch South Ward Chapel, Panguitch Stake.

Elder Charles A. Callis dedicated a chapel and recreation hall at Magrath, Taylor Stake.

Sunday, November 13, 1938.

The Ogden Fifth Ward Chapel, Mt. Ogden Stake, was dedicated by President Heber J. Grant.

D. B. Stewart was sustained as Bishop of the University Ward, Ensign Stake, succeeding Bishop LeGrande Richards.

Sunday November 16, 1938.

President Heber J. Grant was the guest at a program in Nephi South Ward today. He was praised for giving to the Elders' quorums of Nephi 3,500 acres of land. He in turn lauded

the Elders for planting 650 acres to wheat this fall, and for raising 16,864 bushels of wheat on 960 acres this year.

Sunday, November 20, 1938.

Wehrli Pack was appointed as Bishop of the Mount Olympus Ward, Cottonwood Stake, succeeding George E. Cox.

Sunday, November 27, 1938.

President Heber J. Grant dedicated the 32nd Ward Chapel, Pioneer Stake.

The Saints of the Ogden 22nd Ward, Ogden Stake, held their first Sacrament meeting in their new meetinghouse.

(Continued on page 41)



(UPPER PHOTO) MISSIONARIES LEAVING FOR THE FIELD FROM THE SALT LAKE MISSIONARY HOME ARRIVED NOVEMBER 14, 1938—DEPARTED NOVEMBER 24, 1938

Identified alphabetically: George J. Angerhauer, Courtney Brewer, Joseph T. Blake, Harold E. Bushman, Robert H. Burton, Glen R. Barlow, Jay S. Broadbent, Sidney V. Badger, Leslie W. Baer, Ferrell W. Bybee, Jesse Z. Chandler, Jack A. Cherrington, Samuel W. Clark, Ross W. Covington, Albert Colclough, Roy J. Crane, Virginia Lee Divers, Clayton S. Dabell, Harold A. Dalebout, Roy M. Elkins, Earl W. England, Lamar E. J. Fairbanks, Fost W. Flake, Virginia Freebairn, Grant D. Fridal, Benjamin C. Gertsch, Norman R. Gullanderson, Riley U. Goodfellow, Burton R. Howard, Richard V. Hansen, Valma Hill, Orland K. Hamblin, Arthur T. Hansen, Glen L. Hoffman, Mirl B. Hymas, Victor D. Hatch, Kathleen Hamblin, Edward W. Johnson, Phil D. Jensen, Sterling M. Jensen, Erick G. Johnson, Dick L. Jackson, Mona M. Kanner, Marlon L. Keart, Lloyd E. Kjar, Paul C. Lyon, Jr., Vern S. Lake, Clarence M. Larsen, Elmo J. Lumt, Clarence L. Littlewood, Wayne H. Mecham, Maria Muro, Winfield H. Mackay, Wilford B. Mitchell, Paul R. Merrill, Evan J. Oveson, Zella Polman, Elmer L. Perry, Carl O. Peterson, Douglas H. Pack, George J. Reeder, Wayne A. Robison, Beniah Ricks, Jessie A. Rasmussen, Miles W. Romney, Glen S. Raulings, Orson B. Spencer, Earl R. Sponseller, Ora Steed, Blanche Swasey, Lillian L. Sessions, Daniel L. Smith, Dan N. Taylor, Howard R. Taylor, J. Willmore Turner, Ralph M. Wilkins, Myrtle Wadsworth, Joseph A. West.

(LOWER PHOTO) MISSIONARIES LEAVING FOR THE FIELD FROM THE SALT LAKE MISSIONARY HOME ARRIVED NOVEMBER 28, 1938—DEPARTED DECEMBER 8, 1938

Left to right, first row: Barry Wrigle, Arthur Wheeler, Russel W. Myers, Donna Lewis, Beth Burt, Orlene Peterson, Adrienne Willis, Carl Johnson, Kenneth Harrison, Devont Stowell.  
Second row: President Don B. Colton, Leslie Reese, Scott Thorne, Erma Adams, Eunice Wood, Sister Don B. Colton, Ervin L. Child, Evan W. Chaffin, William Luke, Miles Harston.  
Third row: Chaslin R. Tanner, Max L. Caruth, Lawrence Murphy, Pearl Dudley, Martha Geddes, Don C. Archibald, George Jenkins, Gordon Wood, Willis Cheney, James A. Cope, Jr.  
Fourth row: Eldon Pace, Chaslin Burdige, Dale Young, Merlin Miskin, Barnard Seegmiller, Ray Bennett, DeWitt C. Parkinson, Dell Smith, Thad O. Yost.  
Fifth row: Paul R. Stoddard, Norman L. Perry, William M. Halls, Burwell D. Hall, Douglas Francis, Cyril B. Cluff, Jr., Reo Heaton, Wayne R. McTague, Carl T. Rhoades, Ed Hatch, Harold Smith, Marlon Robertson, Leroy A. Hill, Howard Starr, Frank Lyman, Robert Graham.  
Sixth row: Lullar S. Elison, Grant D. Johnson, Victor D. Hatch, Berkeley Hall, Harold Smith, Marlon Robertson, Leroy A. Hill, Howard Starr, Frank Lyman, Robert Graham.  
Seventh row: Ralph Robinson, Harry E. Snow, Alva Duvall, Eugene B. Stucki, Keith J. Bult, Lloyd Maughan, Louis J. Heine, Frank T. Eastmond, Nephi Pratt, Alfred H. Crofts.  
Eighth row: Henry Jones, Bolen E. Morris, Edwin Haroldson, Phil Peterson, Murry G. Robertson, Charles N. Ackroyd, Burton H. Price, Collins E. Hassell, Horace Lloyd, Class H. Henry.  
Ninth row: Stephen A. Adams, Ted Bryner, Alan Richman, Nell R. Partridge, Glen Sagers, Donald S. Lyon, William E. Merrill, Cecil A. Cherry.  
Tenth row: Martin Koplin, Albert Kingsford, Arvil N. Peterson, Laurence Mecham, Ira Stevens, Merrill Colton, Raymond Young.



# Homing



## THE SPICE OF THE MEAL

By Mathilda Buron

**A**LTHOUGH American housewives of today have little in common with the European women of 1492, one bond remains in our dependence on spices and we may still appreciate the voyage which Columbus undertook in 1492 in order to find a short route to the spice-growing countries, so that the ladies of Europe could enjoy rare spices in their culinary activities.

### CHOICE CINNAMON FROM CEYLON

**C**INNAMON has long been a favored spice. If you are inclined to doubt that statement, just look through any standard cook book and notice the number of recipes that call for its use. Bread, buns, puddings, cakes, meats, preserves, and pickles are all improved with a dash of cinnamon.



SORTING CINNAMON, DUTCH EAST INDIES  
Courtesy American Spice Trade Association

This subtle spice grows in many of the Asiatic countries, but the choicest comes from Ceylon. Most of us are familiar with it in three forms: long stick cinnamon, cracked cinnamon, and the ground or powdered form. Actually it is the bark of a tree. Some of the bark is paper-thin, and this is the choicest, but on other trees the bark may be a quarter of an inch in thickness and this latter is used when full-bodied fragrance and flavor are desired.

When the bundles of whole cinnamon arrive in this country they are ground in huge grinders, and the resulting pieces are pulverized until they can be sifted through a silk screen. Every precaution known to the industry is taken to assure that the full richness, aroma, and flavor of the spice is preserved for our delectation. But, as with other spices, the spice aroma and flavor will evaporate if exposed to the air, so it's up to us to see that the containers are kept tightly shut when not in use.

## MUSTARD

**T**HREE kinds of mustard preparations are in general use: Dry mustard is widely used to rub into meats, and it peeps up sauces that are served with fish. Of course, everyone is familiar with the prepared or wet mustard of which there are various brands on the market. This is used to add zip to hot dogs, ham sandwiches, and is sometimes used in sauces. The other form of mustard is mustard seed, so useful in pickling.

The earliest use of mustard was medicinal. The Chinese and Arabian pharmacists undoubtedly used it, and it was, of course, known to the Hebrews in Biblical times. Today, mustard is found growing in China, India, northern Africa, Europe, and the United States. England and Holland are both famous for their mustards—among other things—and these two nations produce greater amounts than the other countries in which it grows.

## CLOVES

**A**s a good cook of course you've been using cloves for years, but you'll enjoy hearing the story of this spice. In the early days, cloves were really scarce and hard to get. Cloves originally came from Cathay and many dangers beset the caravans that transported this luxury from the Orient. Today, the Dutch East Indies, the British possessions and Madagascar are the chief source of supply of this very useful spice.

A few whole cloves in with steamed tomatoes, with boiled beets, or even with applesauce add a zest to these rather ordinary, but necessary, accessory dishes. A little powdered clove added to your favorite chocolate recipes will give a tantalizing difference to the

flavor, that is at once pleasing and "more-ish" in its appeal. There are so many delectable delicacies that may be improved with cloves that a list of them would be portentous.

## NUTMEGS AND MACE

**T**HE story is told about an English importer who, in looking over his books one day, noticed that he could purchase all the nutmeg that he wanted, but that mace, on the other hand, was extremely difficult to obtain and very expensive. He wrote the plantation owners in the Far East whence he imported his nutmeg and suggested to them that they cut down some of their nutmeg trees and plant mace instead. Imagine his surprise on receipt of their reply that nutmeg and mace both come from the same tree!

It's quite likely that you are as surprised as the English merchant to learn that these two spices are the product of the same tree, particularly as they look so different when in their whole form, and when powdered there is also a considerable difference in both aroma and appearance. The nutmeg tree has the distinction of being the only one which gives us two separate and distinct spices. The dictionary will give us the definitions of these two spices, so we will just confine our remarks to their culinary application.

Mace may be used either whole or in powdered form, but American women don't use mace very much. Just drop one or two mace blades into some soup or stew, or, better yet, try the same experiment just dropping them into the water in which you boil your

CRACKING NUTMEGS AT GRENADA  
Courtesy American Spice Trade Association.





next fish dinner. For that last suggestion you might also add a small onion, a little celery salt, and a bayleaf. Even the most tasteless of fish would not then need a savory sauce. Powdered mace, too, is tasty just sprinkled on broiled fish. It's a wonderful seasoning in that form when used in bread stuffings for poultry, veal, or beef roulades. It should be added to stuffings at the rate of one-half to one teaspoonful to every half-pound of stuffing, according to your preference.

Nutmeg is one of the most fragrant of the spices. Sprinkle a little over a cauliflower. Add a pinch of it to a cream sauce intended for the cauliflower. Sift a little into spinach, and even Popeye, that spinach lover, would find a new zest in eating it. Stir a pinch in with some melted butter and serve it over lima beans. Some of the creamed soups as, mushroom or asparagus, are improved with a dash of ground nutmeg.

When one stops to consider all the spices, the herb spices, the blended spices, and the herb salts that are available, one wonders why more delectable dishes are not served in our homes. Is it that we are lacking in culinary artistry, inventive genius, or imagination? Let us do some personal experimentation and see if we can't pep up some of the dishes which have become so familiar as to be almost distasteful, and which we neither enjoy cooking, serving, or eating. A can of paprika will help to brighten many a sad looking dish and give us an appetite to tackle it, and a *savory* meal is one which pleases our olfactory senses, delights our eyes, and satisfies our gastronomic appreciation.

### Here's How—

When the children are home from school with so much candy and nuts around, the problem of what to eat becomes doubly difficult. Here's one recipe that will bring them to the luncheon table with mouths watering—and it will be a hard thing to get them to leave the table, too:

#### WAFFLES AND DRIED BEEF

½ c. butter.  
¼ lb. dried beef.  
1 quart milk.  
6 lb. Globe "A1" flour.  
Waffles.

Melt butter in saucepan, add dried beef cut into small pieces and frizzle in the butter a few minutes; add flour and mix thoroughly. Slowly add milk and cook until thick, stirring constantly. For the waffles, use Globe "A1" Pancake and Waffle Flour, following the recipe on the package. Serve the creamed dried beef on the hot waffles.

This will be a welcome relief from the sweets of the Yule season.

## NO MORE SKIMPY BREAKFASTS at OUR house!



... when **THREE**  
**PANCAKES** cost  
**ONLY A PENNY!**

What a difference a good, substantial PANCAKE breakfast makes in the day's work! Folks have more energy and pep these cold mornings when they eat nourishing breakfasts of Globe "A1" pancakes, served with ham, bacon or sausage for variety. Serve a pancake breakfast tomorrow—buy a package of Globe "A1" Pancake and Waffle Flour. It contains lots of good, old-fashioned buttermilk for extra flavor.

#### ECONOMICAL!

—makes three pancakes for a penny.

#### QUICK!

—just add liquid.

#### DEPENDABLE!

—the ingredients are always the same, always perfectly mixed.

**GLOBE "A1"**  
**PANCAKE AND WAFFLE FLOUR**

# Melchizedek Priesthood

CONDUCTED BY THE MELCHIZEDEK PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE—  
JOSEPH FIELDING SMITH, CHAIRMAN; MELVIN J. BALLARD, JOHN A. WIDTSON, AND JOSEPH F. MERRILL

## THE PRIESTHOOD STUDY COURSE IS READY

PRIESTHOOD AND CHURCH WELFARE, the Priesthood Course of Study for 1939, more fully described in the November, 1938, issue of *The Improvement Era*, is now ready for delivery.

This attractive and useful cloth-bound book of 300 pages is priced the same as last year's study course, \$1.25 for single volumes, or \$1.00 a volume when ordered in groups of six or more. Send money and orders to the

Deseret Book Company, Salt Lake City.

Every member of the Priesthood will want one of these books—not only for the year's Priesthood study, but for permanent library reference and reading.

Outline helps and supplementary historical readings to assist quorum members and class leaders in the consideration of this material are printed here for the first month's lesson. (See pages 37 and 38.)

## WHAT ARE YOUR NEW YEAR RESOLUTIONS?

GOOD resolves are commonly made on the coming of a New Year. While reforms are in order any time, there is no better time for them to commence than at the beginning of a New Year. This certainly is true of all reforms associated with Priesthood activities. Further, there are no kind of activities in the Church having greater opportunities for reform. While improvements in these activities during 1938 were, on the whole, very commendable, perfection is yet only an ideal—a long way off. It can be brought much nearer.

Among other things this is practicable by doing the following:

1. The keeping of complete records by every quorum—a record of all those items needed to fill the Quarterly Report forms.

2. The prompt sending by the officers of every quorum of two copies of its Quarterly Report to the stake Melchizedek Priesthood committee.

3. The holding of monthly quorum meeting by every quorum that covers two or more wards. This applies to all High Priests' quorums, most quorums of Seventy and many quorums of Elders. The regular weekly meetings of quorums that are wholly within a ward are quorum meetings; for others, they are only group meetings of quorums. A suggested "Program for Monthly Quorum Meetings" of all quorums that meet weekly as groups may be found in *The Improvement Era* for the month of December, 1937, page 769. It will be noted that this program is of a form that permits it to be used month after month without becoming stale.

4. Keeping the quorums fully organized. This includes the four standing committees as well as the officers.

5. Carrying forward several projects by every quorum. Among the required projects are: securing increased activity on the part of members, the Anti-Li-

quor-Tobacco project, and one or more Welfare projects.

6. Regular attendance by all officers, class leaders, and others as needed, at the monthly union meeting with the stake Melchizedek Priesthood committee.

The numbered items here given indicate things in which every quorum may improve upon its 1938 record. Life is characterized by progression or retrogression; there is no standing still of an object that is alive. Retrogression is hardly tolerable in Priesthood work, so the officers of every quorum are faced with a challenge.

### ANTI-LIQUOR-TOBACCO COLUMN

#### WHAT IS THE ANSWER?

THE Anti-Liquor-Tobacco Campaign has at last gotten well under way in most of the stakes.

1. How is it faring in your stake? In your ward? Are the suggested committees organized and actively working?

2. Has the first shipment of the booklet *Alcohol Talks to Youth* been completely distributed? Have you kept a record of who received these booklets?

3. Have the booklets sent to your stake, *Nicotine on the Air* and *The Word of Wisdom in Practical Terms*, all been distributed?

4. In your stake and ward do you plan to get at least one copy of each of these booklets into every Mormon home?

5. Do you plan to induce every member in the family who can read to learn the contents of these booklets?

6. To make an affirmative answer to 4 and 5 how many additional copies of each booklet will you need in your stake? How soon do you propose to order them?

7. Do you know that orders for additional copies should be addressed to

The General Campaign Committee,  
47 East South Temple St.,  
Salt Lake City, Utah.

8. Do your committees plan to learn the reaction to each booklet of those who read it? This will generally require that each person shall be contacted at least twice—once to deliver the booklet and then to learn the result.

9. In the approved plan of campaign do you know that each Priesthood quorum—Melchizedek and Aaronic—should carry on this work among its own members?

10. Do you know that it is planned to make this campaign thorough and complete as above indicated? Are you willing to do your part by reading the booklets, inducing others to do so and helping in every way that you may be asked?

Yes, you would prefer to be free from the use of liquor and tobacco, and to have every member of your family free. Hence join in this great Church-wide campaign and your wishes can become a reality. (See also President Grant's message on page 7.)

### QUORUM PROJECTS

#### WHAT IS YOUR QUORUM DOING?

Alberta Stake,  
1st Quorum of Elders

THE interior of the ward chapel and classrooms was painted and kalsomined. Over 1,000 man-hours were devoted to this project by the quorum members under the direction of the personal welfare and miscellaneous committees.

Bannock, Bear Lake Stakes

The quorums of High Priests, Seventies, and Elders in both these stakes made their major contributions for the year just ended in the form of wheat. Pledges amounting to scores of acres and hundreds of bushels on the part of individual quorums were faithfully kept. Reports from the second quarter indicated that prospects were good and in many cases inactive members were being drawn into participation.

Bonneville Stake  
33rd Ward Elders

We are keeping one missionary in the field. We have renovated two widows' homes. We have faithfully completed one-third of the block-teaching in the ward.



## WHAT ONE QUORUM DID

WE publish the following letter knowing that other Priesthood quorum officers will be pleased to learn the methods used by the High Priests' quorum of Ogden Stake to make its efforts highly successful. "What man has done man may do." The achievements of others always stimulate and guide us in our own efforts.

Dear Brother: November 14, 1938.

The Quarterly Conference of the stake will be held next Sunday with a special meeting of the Priesthood Saturday evening. The conference system of the Church is marvelous and most unique. Its value cannot be estimated. We are all stirred up to our highest point of efficiency in an effort to reach an ideal, and thereby we set a standard for the future.

As your leaders, we desire every member of this quorum on hand at the 4th Ward Chapel at 20 minutes after 7 o'clock Saturday evening. You will be given a slip with your name and ward on it. Drop this slip into the basket at the door to register your attendance. We are sure that every effort put forth to attend will be rewarded ten fold. Come Sunday also.

We are all justly proud that every member of this quorum was a tithepayer in 1935, 1936, and 1937, and we feel sure this will be done again as only a comparatively few have yet to respond for this year.

At the quorum meeting in December last, it was agreed by unanimous vote that every one of us would do his best to abstain from the use of liquor and tobacco. For some this has required an effort, and for a few it means a struggle—a supreme struggle, but we do not hesitate to assure you that the greater the struggle the sweeter the joy of overcoming.

Besides, permit us to remind you in all humility, that you are a member of a quorum in the Holy Priesthood—a wonderful quorum of 461 wonderful men, men of achievement, men of responsibility and destiny, every one of them. That's saying a lot, and maybe you will be asking yourself, "Do I measure up?" Possibly you are the only one who can answer. Are you rising to your highest possibilities in the wonderful opportunities the Church has put in your way? Are you applying yourself to the best of your ability to your task, humble though it may appear to you, and possibly insignificant at times? And surely, we are all living up to the best we know every day, every hour, in thought and in our daily conversations, for little do we realize at what moment the entire group is being judged by our lives, or even by a single act.

If you are—if you are giving the best you have, you measure up 100% with the strongest among us. We honor you. We appreciate you. Do the best you can, Dear Brother, under the circumstances in which you find yourself, and as your humble servants in the presidency, we feel in our hearts to say, God bless you and make you equal to your great responsibility, and may He bless and sustain you in your struggles no matter what they may be or how little others may understand, and may the spirit of love and peace abide with you in your home and attend you in all your labors, in our desire and our prayer for you.

Your brethren,

Frederick Barker,  
Albert W. Bell

W. R. McEntire,  
Presidency, High Priests' Quorum  
The Ogden Stake of Zion.

## PRIESTHOOD AND CHURCH WELFARE

(See also *Historical Readings and Supplementary References on next page*)

## LESSON I

## THE BEGINNINGS OF THE PLAN (Chap. 1.)

- I. Provision for care of needy has been in the Church in principle and practice from the very first.
  - a. The word of the Lord.
  - b. During the Missouri and Illinois periods.
  - c. Pioneer institutions.
  - d. The increasing complexity of life.
  - e. New methods, old principles.

- II. The 1935 relief survey revealed a startling condition in the Church.

- III. A challenging situation—something must be done to meet it.
  - a. Experimental plans in wards and stakes.
  - b. The Church Welfare Plan announced April, 1936.
  - c. A call to every member to set an example in self-reliance, initiative and independence. (See Historical Readings, references Nos. 1, 2 at end of outline.)

- IV. The purpose of the Church to develop work and welfare for every member.
  - a. Immediate objective to care for material wants of the needy.
  - b. Ultimate objective to help the people help themselves. (See Historical Readings, references Nos. 3, 4, 5.)
  - c. Through economic security to spiritual rehabilitation. (See Historical Readings, references Nos. 6, 7.)

- V. Guiding principles.
  - a. Fast offerings to be increased to one dollar per member per year.
  - b. Tithing to be paid in full, in cash or in kind.
  - c. The Ward Teachers and the Relief Society to seek out the needy.
  - d. Interchange of surplus cash or goods between wards and stakes.

- VI. The inspiration for the plan.
  - a. A system founded upon the wisdom of God.
  - b. The expression of a philosophy as old as the Church itself. (See Historical Readings, reference No. 8.)

- VII. The plan uses the present Church organization.
  - a. The responsibility with the Priesthood officers and quorums.
  - b. The plan an enlargement of the Personal Welfare Committee's work.
  - c. The facilities and experience of the Relief Society can cope with the relief phase of the problem.

## VIII. Reactions and attitudes.

- a. Of the Church membership—wholehearted cooperation and shouldering of individual responsibility.
- b. Of the world at large—admiration of the "new pioneering spirit." (See reference No. 9. See also questions at end of chapter.)

## LESSON II

## OBJECTIVES OF THE WELFARE PLAN (Chap. 2.)

- I. Spiritual safeguards.
  - a. Relief not to be given as charity.
  - b. Relief given for work or services will preserve feeling of equality and independence. (See Historical Readings, reference No. 10.)

- II. Work and industry the basis of economic safety.

- a. All we have is the product of human labor.
- b. Productive labor should be the desire of all. (See Historical Readings, reference No. 11.)
- c. Thrift a companion principle to work.
- d. Individual faith essential to a community of effort.

## III. Where does the responsibility lie?

- a. First responsibility with the individual. (See Historical Readings, reference No. 12.)
- b. The charge of the family.
- c. The immediate community.
- d. The state, as the last resort.

## IV. Immediate objectives.

- a. Relief for the unemployed.
- b. Work for the jobless through Church agencies.
- c. Progressive improvement of existing conditions.
- d. Encouragement of private and cooperative enterprise.

## LESSON III

## ORGANIZATION OF THE WELFARE PLAN (Chap. 3.)

- I. The Welfare Plan a program of activity for the Priesthood.

- II. Consideration of the organization chart.

## III. The Priesthood needs the cooperation of all auxiliaries.

- a. The Relief Society already trained for special service.
- b. Facilities and power of Primary and M. I. A. in leisure-time guidance.
- c. Unity of faith and worship to be accomplished through religious education in Sunday School.
- d. Spiritual objectives to be realized by Department of Education.
- e. Welfare can increase only as spiritual meaning of the plan comprehended by the Church membership.

## IV. Ward committee the hub about which the whole program revolves.

- a. Committee membership.
- b. Meetings.
- c. Duties.

## V. The Stake Committee an aid to the stake Priesthood.

- a. Surveys, reports, policies.
- b. Quorum responsibility in administering relief.

## VI. The grouping of stakes into regions.

- a. Educational advantages.
- b. Administrative advantages.
- c. Distributional advantages.

## VII. The General Committee.

- a. The aid of the First Presidency.
- b. Church-wide coordinator of Priesthood activities.

## VIII. Centralized direction without sacrifice of stake, ward, or quorum initiative.

## IX. The wider program.

- a. The immediate objectives a means to an end.
- b. Full development and protection of the individual.
- c. A vision of social reform.
- d. For all men—ultimate benefits to the community at large.

## HISTORICAL READINGS

## SUPPLEMENTARY REFERENCES FOR PRIESTHOOD AND CHURCH WELFARE LESSONS

(See Lesson outlines for suggested use)

1. I know it is the will of God that we should sustain ourselves, for if we do not, we must perish, so far as receiving aid from any quarter, except God and ourselves. (Brigham Young, *Journal of Discourses*, 11:139.)

2. The service motive in a Christian community must include industry. The Church should have for its goal a time when pride in workmanship and loyalty in service will be the motives animating industry and when all work will be so organized that these motives may be possible for all workers. (Dr. John M. Versteeg.)

3. This is true charity and should engage the efforts of every philanthropist, not only to feed the hungry and clothe the naked, but to place them in a situation where they can produce, by their own labor, their subsistence. (*Mill Star* 18:51, from the Thirteenth General Epistle of the First Presidency, Oct. 29, 1855.)

4. Bishops, we have a word of counsel to you. You are the fathers of the poor, and stewards in Israel. Lend your efficient aid in collecting together the tithing and consecrations of the Saints; and see that all is preserved and taken care of, and faithfully deposited in the storehouse of the Lord, and not diverted from its legitimate use. True charity to a poor family or person consists in placing them in a situation in which they can support themselves. In this country there is no person possessing an ordinary degree of health and strength, but can earn a support for himself and family. (*Mill Star* 16:421, from the Eleventh General Epistle of the First Presidency.)

5. I am satisfied that the mechanical ability of the people of this Territory will rank with that of any other people, but there is not one in five hundred that knows how to husband his ability and economize his labor when he first comes to this new country. They are for a time like a feather in the wind, until some circumstance occurs to settle them in some position where they can begin to do something to provide for themselves. (Brigham Young, *Journal of Discourses*, 10:20.)

6. We pick up the beggar in the street in England—and we have baptized hundreds of them—we bring him here and put him in a situation to earn his living. They never owned anything before, but after they come here they soon begin to own a pig, a cow, a few chickens, and bye-and-bye a team; then open farms and soon become

men of wealth. It is our business to elevate the beggar and not keep him in ignorance. (Brigham Young, *Journal of Discourses*, 10:190.)

7. We have gathered thousands from many nations. By the aid of the Almighty we have raised them out of penury and miserable dependence and have taught them how to become wealthy in possession, useful to themselves and their neighbors, good citizens, and, I trust, faithful Saints. (Brigham Young, *Journal of Discourses*, 12:195.)

8. The present system of Church security and welfare is not a new and revolutionary plan. It is simply a modern attempt to practice the cooperative principles which the pioneers developed. The present plan is but a re-dedication to the social customs upon which the commonwealth of Deseret was founded. The success of the present movement is due to the characteristic organization of the Church and the rich background in social and economic training which has been bequeathed to us. (E. Cecil McGavin.)

9. The leader of a company of gold seekers wrote: "The Mormons are not dead, nor is their spirit broken. And if I mistake not, there is a noble, daring, stern democratic spirit dwelling in their bosoms, which will people these mountains with a race of independent men and influence the destiny of our country and the world for a hundred years." (*Journal History*, July 8, 1849.)

10. The dignity of labor is held sacred by the Mormons. . . . A lazy person is either accursed or likely to be; usefulness is their motto, and those who will not keep themselves or try their best are left to starve into industry. . . . This is included in their creed. . . .

The president sets the example in the valley by working at his trade of carpenter. . . . The labor for support of oneself and family is taught to be as divine a character as public worship and prayer. (Gunnison, *The History of the Mormons*, 141-2.)

11. I am going to preach you a short sermon concerning our temporal duties. My sermon is to the poor, and to those who are not poor. As a people, we are not poor; and we wish to say to the bishops, not only in this city, but through the country, "Bishops, take care of your poor." The poor in this city do not number a great many. I think there are a few over seventy who draw sustenance from the General Tithing Office. They come to the Tithing Office, or somebody comes for them, to draw their sustenance. If some of our clever arithmeticians will sit down and make a calculation of the hours lost in coming from the various parts of the city to the Tithing Office, and in waiting there, and then value those hours, if occupied in some useful employment, at twelve and a half cents each, every eight of them making a dollar, it will be found that the number of dollars thus lost by these seventy odd persons in a week would go far towards sustaining them. We have among us some brethren and sisters who are not strong, nor healthy, and they must be supported. We wish to adopt the most economical plan of taking care of them and we say to you bishops, take care of them. You may ask the question, "Shall we take the tithing that should go to the Tithing Office to support them, or shall we ask the brethren to donate for that purpose?" If you will take the time consumed in obtaining the rations drawn by them out of the

(Concluded on page 50)

## MONTHLY REPORT OF THE L. D. S. STAKE MISSIONS

Made by The First Council of the Seventy to The Council of the Twelve Apostles  
For the Month of October, 1938

MISSIONARY ACTIVITIES		Oct.	Oct.
1. Evenings or part days spent in missionary work		1938	1937
2. Hours spent in missionary work		6,881	5,742
3. Number of calls made		16,390	12,509
4. Number of first invitations in		12,668	12,570
5. Number of revivals		4,143	3,096
6. Number of Gospel conversations		4,416	4,197
7. Number of standard Church works distributed (Does not include Books of Mormon reported under Item No. 10)		12,239	11,016
8. Number of other books distributed		326	365
9. Number of tracts and pamphlets distributed		398	357
10. Copies of Book of Mormon actually sold		14,246	16,476
11. Number of hall meetings held by missionaries		197	173
12. Number of cottage meetings held by missionaries		294	206
13. Number of missionaries who attended cottage and hall meetings		571	500
14. Number of investigators present at cottage and hall meetings		2,282	2,472
15. Number of baptisms as a result of missionary work		2523	2,092
(1) Of people over 15 years of age		155	112
(2) Of people under 15 years of age		57	
a. Both of whose parents are members		48	
b. Others under 15 years of age		50	
16. Number of inactive members of Church brought into activity through stake missionary service during the month		246	249
ADDITIONAL INFORMATION			
Number of stakes in the Church		124	118
Number of stake missions organized		119	113
MISSIONARIES ACTIVELY ENGAGED			
Number of stakes reporting		98	99
Number of districts		383	336
Elders		274	255
Seventies		2,221	1,104
High Priests		257	236
Women		353	244
Total		2,105	1,869



# Aaronic Priesthood

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC—EDITED BY JOHN D. GILES

## WARD TEACHING BY AARONIC PRIESTHOOD REACHES HIGH MARK

ONE of the most gratifying reports of Aaronic Priesthood activity in Ward Teaching has come from the compilation made from stake reports by the Presiding Bishop's Office recently. This report shows that 34 stakes have more than 100 members of the Aaronic Priesthood serving as Ward Teachers.

The percentage of Aaronic Priesthood members to the total number of Ward Teachers ranges as high as approximately 50% in some wards. An increase in this service in the past few years has been most commendable and reports indicate that results from the teaching in the homes by these young Priests and Teachers is of a very high order. In some stakes the bulk of Ward Teaching is now done by the Aaronic Priesthood with excellent results being reported.

A tabulation of the stakes with more than 100 Aaronic Priesthood members in Ward Teaching service is as follows:

Ogden .....	250	Wasatch .....	120
Cottonwood .....	185	Cache .....	119
Rexburg .....	175	Weber .....	118
Hyrum .....	167	Maricopa .....	114
Logan .....	164	Utah .....	111
Pioneer .....	157	Moapa .....	110
No. Davis .....	155	Bear Lake .....	109
Salt Lake .....	153	St. George .....	108
Liberty .....	146	St. Joseph .....	108
Pocatello .....	144	Deseret .....	106
Bear River .....	138	Big Horn .....	106
Box Elder .....	135	Palmyra .....	105
Grant .....	130	Rigby .....	102
Ensign .....	127	Nebo .....	101
No. Weber .....	125	Shelley .....	101
Smithfield .....	124	East Jordan .....	100
Los Angeles .....	123	Mt. Ogden .....	100
Wells .....	122		

Ogden Stake is the only one reporting more than 200 Aaronic Priesthood members acting as Ward Teachers.

## ADULT PROGRAM SHOWS ADVANCE

PROBABLY the greatest advance yet indicated in the Adult Aaronic Priesthood program is reflected in the report for the first nine months of 1938. A brief summary of the report indicates the following:

Total rating 26, a gain from 19 in 1937.  
Wards with classes gained from 130 to 182.

Average attendance advanced from 3% to 13%.  
Assignments filled increased from 14,347 to 16,423.

Members filling assignments increased 8% to 9%.

Members acting as Ward Teachers increased from 1,313 to 1,348.

Wards with adult supervisors gained from 176 to 259.

Number of stake supervisors increased from 146 to 176.

Number of visits to wards gained from 1,022 to 1,520.

Number of adult class meetings increased from 2,263 to 3,451.

The number of adults reported increased from 35,837 to 37,550.

Salt Lake Stake, pioneer in Adult Aaronic Priesthood work, leads in total rating (71); in total class meetings (310); in wards with classes (11); in assignments filled (858); in wards with supervisors (11); in number of stake supervisors (13); in number of visits to wards (250); and in average attendance of supervisors (89%).

## AARONIC PRIESTHOOD EXTENSION PLAN MAKES MARKED PROGRESS

REPORTS from stakes and wards throughout the Church indicate that the Aaronic Priesthood Extension Plan, which replaces the former Correlation Plan, is being adopted generally with excellent results.

Stake and Ward Cavalcade For Youth meetings are reported to be unusually successful and to have accomplished beneficial results.

It is urged that in stakes and wards where the Extension Plan has not yet been adopted that it be set up immediately and that every possible effort be made during the present year to win and hold in Church activity every possible young man and boy between the ages of 12 and 20, whether they have been ordained to the Aaronic Priesthood or not.

In connection with the Extension Plan, stake and ward supervisors of Aaronic Priesthood are urged to confer with leaders of similar groups in Sunday School and M. I. A. for the proper development of a balanced and definite

program of activities for the coming year. If such programs are prepared in cooperation with other groups involved, conflicts in dates and interests will be avoided and unquestionably better results will accrue to the program.

## BONNEVILLE STAKE AARONIC PRIESTHOOD CONDUCTS SUCCESSFUL PROJECTS

THE Aaronic Priesthood of Bonneville

Stake has carried out two projects during the last few months to increase attendance at various meetings.

The first of these projects was an attendance contest in connection with stake conference, in which all the Aaronic Priesthood quorums in the six wards of the stake participated. The Aaronic Priesthood members formed a chorus directed by Edwin Kirkham which sang at two sessions of the conference.

A beautiful trophy was offered for the ward which had the largest percentage of its Aaronic Priesthood members at both sessions of the conference to sing, and also at one preliminary practice.

The trophy was won by the Aaronic Priesthood of the 33rd Ward, with an average attendance of over 50%. Other wards were near that figure. The trophy was presented at a Sacrament meeting given over to the Aaronic Priesthood, who furnished all the music as well as some of the speakers. President Marion G. Romney made the presentation.

At the Aaronic Priesthood convention October 9th in the Assembly Hall, the Aaronic Priesthood chorus of Bonneville stake furnished the music with a chorus of 167 boys and many leaders

BONNEVILLE STAKE AARONIC PRIESTHOOD CHORUS. THIS CHORUS SANG AT AARONIC PRIESTHOOD CONVENTION, OCTOBER 9, 1938.



directed by Dr. D. E. Smith. Lloyd Keddington, Deacon of Emigration Ward, sang "I Am a Mormon Boy"—accompanied by the chorus.

All the boys who attended this meeting and helped make the project a success were entertained in Yalecrest Ward recreation hall by the Stake Aaronic Priesthood Committee, Brothers Don Cameron, J. E. Gleave, and Clyde Cummings, with the cooperation of the stake presidency.

A venison barbecue with all "trimmings" was followed by an evening of games and athletic events.

Approximately two hundred boys, leaders, and members of bishoprics of the various wards attended.

## NEW SUPERVISORS' GUIDE FOR ADULTS

A NEW guide for supervisors of Adult Aaronic Priesthood groups will be ready for delivery by January 1st. The new book contains suggestions for organizing, conducting, and supervising the adult program and in addition a lesson guide for adult classes.

The lesson portion of the guide was prepared originally by Elder George W. Skidmore of Logan, Utah, who used it with outstanding success. The guide has been amplified and will doubtless be of material assistance to supervisors. The price is 10c. All orders, with remittance accompanying, should be sent to the Presiding Bishopric, 40 North Main Street, Salt Lake City, Utah.

## NEW MANUALS READY

MANUALS for Priests, Teachers, and Deacons quorums and for adult Aaronic Priesthood supervisors are now ready for distribution and are being sent to the field as rapidly as orders are received. A handbook for supervisors is also ready. This is a guide for the organization, operation, and supervision of Aaronic Priesthood quorums.

The price of each of the books is 10c. Orders with remittances should be sent to the office of the Presiding Bishopric, 40 North Main Street, Salt Lake City, Utah.

## STANDARD QUORUM AWARDS PLANS URGED UPON SUPERVISORS

SUPERVISORS of Aaronic Priesthood Quorums are urged to set up immediately standards for the coming year, as outlined in each of the Aaronic Priesthood manuals and also in the supervisor's handbook. This plan sets up standards for each quorum to follow which are intended to increase the interest of members in their duties and activities, and also to set objectives for the quorums to reach during the year.

Stake chairmen of Aaronic Priesthood are charged with the responsibility of checking the records of all

quorums for 1938, and reporting to the Presiding Bishopric those which have earned the Standard Quorum Award for the past year. These awards will be sent to the stake chairman for presentation at some stake gatherings, where proper recognition can be given

to the officers of quorums winning the award.

It is urged that these reports be sent in as early as possible in order that they might serve as an incentive to increase activity during the year ahead.

(Concluded on page 41)

## THE WORD OF WISDOM REVIEW

*A Monthly Presentation of Pertinent Information Regarding the Lord's Law of Health*

### WIN OR LOSE

A GLIMPSE AT THE LIFE OF A MORMON BOY WHO AS SCHOLAR-ATHLETE SET AN EXAMPLE ON AND OFF THE FIELD

By Clark Stohr

RICHARD YOUNG BENNION, twenty-year-old son of Dr. Adam S. Bennion and Minerva Young Bennion, who "Just wanted to be a carbon copy of his dad," has distinguished himself, his university, his state, and his Church by his accomplishments. He is known as one of the finest tennis players produced in the Rockies, and competent critics from east to west today rate his blistering overhead, which he smashes with both feet well off the ground, as second to none in the country. Already in 1936 "Dick," as he is better known, ranked fourth in the national junior singles and doubles, and in 1937 he won the intermountain net crown. Then, with Gordon Giles, another Mormon lad of splendid habits and attainments, he became co-holder of the Eastern Intercollegiate doubles title, won in July, 1938, at Montclair, New Jersey, undoubtedly the most eminent conquest any Utahns have ever made in the tennis world.

Dick was stand-out in the broad-jump, too, and while at the University

of Utah, where he was student-body president, led the Mountain States conference, making his best mark in 1937 when he bounded 23 feet 8½ inches.

In athletics, Dick has naturally found the Mormon design for living his unfailing support. "You can't 'play around' with strong drinks and nicotine and become a champion," he says. During the Eastern Intercollegiate, he and Gordon Giles were invited to play an exhibition before the Army officers stationed at Governor's Island, New York. The Utahns were magnificent in trimming Julius Heldman and Bradley Kendis, top ranking team from the University of California at Los Angeles. A reception followed, at which the Mormon boys were guests. Cocktails and tea were offered, but by special request, Dick Bennion and Gordon Giles had milk.

Another time, on a hot Saturday morning in May, 1937, Dick captured the western division Rocky Mountain singles by whipping Dan Freed, then paired with Jack Hardy to turn back Malcolm Booth and Bill Pardoe of B. Y. U. in the doubles finals. With two hard-earned victories behind him, Dick went over to the stadium that afternoon and leaped 23 feet 2½ inches to take the state college event. Such endurance is born of life-long observance of the Word of Wisdom.

Dick Bennion (left) and Gordon Giles (right), who teamed together to annex the Eastern Intercollegiate Doubles at Montclair, New Jersey, in July. This is the only major tournament any Utahns have ever won outside the intermountain country. Giles is seen completing a forehand drive. In 1936, Bennion and Giles were the fourth ranking junior doubles duo in the country. Dick Bennion is the son of Dr. Adam S. Bennion, and Gordon Giles is the son of Professor Thomas E. Giles. Both are clean-living Mormon lads with brilliant promise and achievements in the field of athletics.







# Ward Teaching



CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPIC—EDITED BY JOHN D. GILES

## Ward Teacher's Message, February, 1939

### SOMETHING FOR NOTHING

THE desire to secure something for nothing has caused untold grief and misery in the world in all ages. The "get-rich-quick" idea in one form or another has been used by promoters of schemes and "rackets" of various kinds, to induce people to make expenditures in the hope that they might be the "lucky" ones and gain comparatively large sums of money thereby.

Probably never in the history of the world has this spirit been so rampant as at the present time. The schemes being perpetrated upon the public have invaded practically every field of business activity. Housewives are urged to spend comparatively small amounts for products they may or may not be able to use in the hope that, out of the millions of women who enter such "contests," they might find the end of the rainbow and secure the pot of gold.

Young people are confronted on all sides by devices, games, and gambling schemes to induce them to send money. The amusement field in many communities has also been invaded with "something-for-nothing" schemes, and those who can least afford it are frequently the ones who are attracted in largest numbers.

Any scheme, plan, device, game, or other arrangement that has as its motive and incentive the hope of securing something for nothing should be avoided by Latter-day Saints, as being immoral and unwholesome and not in harmony with the spirit of our religion. Gains thus secured have, in large numbers of cases, been unfortunate and disastrous. Winners of lotteries and other schemes, whose stories have reached the public, have testified that their winning has been a curse rather than a blessing.

Homes have been broken, mothers and children have been made to suffer; young men have been sent to prison; men have lost their self-respect, families have been impoverished; and many young people started on the wrong road in life through such schemes.

Latter-day Saints should observe the teachings of our Church leaders in this respect. Gambling in any form should be avoided. Such schemes and plans do not come from our Father in Heaven.

### COUNT YOUR MANY BLESSINGS

There is perhaps no home in which there is no trouble.

There are few people, rich or poor, but that have some sorrow in their lives.

It would seem to be a part of God's plan for the training of His children, and when we consider it, how tasteless life would be without the variation of the sweet and the bitter.

It is by these contrasts that we achieve happiness. All the joy we have or may hope to have will find their roots in these comparisons in life.

Then why bewail and mourn because we have them?

Is it not better cheerfully to face and endure them?

One fine old philosopher said that when he felt to be discouraged because of some difficulty, real or fancied, he would go out on the street and could always, in the course of a short walk, find someone worse off than himself.

Have you heard of the man who had no arms, and who rigged a system of straps and pulleys, so that with the wiggling of his toes he could scratch

his nose when it itched? He made the most out of what he had and got some happiness out of it.

*But with all our troubles, how many are the blessings that we enjoy.*

We should follow the advice of that fine Sunday School song, and count them occasionally. Let us now count. Some one or more of these every one has:

The blessing of our family: Our fathers, our mothers, our children—who could buy them?

The privilege to labor, for what would life be without work?

The blessing of Faith which enables us to hold onto things unseen.

The blessing of Hope which holds us to us a constant light!

The blessing of Charity—the love of man for his fellow man.

And above all, to the Latter-day Saint, the blessing of the knowledge that has come to him, that God lives, that Jesus Christ is His Son, our Elder Brother, and that through Him we may be saved. That while learned men of the world are doubting the reality of God, and the mission of His Son, we know that His word is true, and that

He lives in person, and by His Holy Spirit is everywhere.

We have troubles enough now, perhaps, and there is no doubt that we shall have more, for we are at the beginning of the last days, but if we keep the commandments of God, we shall have faith to hold on until the end.

Then will the value of our trials appear.

Then will the justice, mercy, and love of God be fully manifest.

Note: The above was used as a Ward Teachers Message by the Pocatello Stake.

## Aaronic Priesthood

(Concluded from page 40)

### SEPTEMBER 30TH REPORT SHOWS AARONIC PRIESTHOOD GAINS

SUBSTANTIAL gains in Aaronic Priesthood activity for the first nine months of 1938 are indicated in the report tabulated by the Presiding Bishop's Office. Average attendance increased from 32% to 37% over the same period of 1937.

Assignments filled were 597,802, compared with 540,148 in 1937. The number of members of Aaronic Priesthood acting as Ward Teachers increased from 9,327 to 9,654. Quorums organized increased from 2,928 to 3,010. The number of wards having quorum supervisors increased from 955 to 971. The total Aaronic Priesthood under 20 at the time of the report was 46,008.

Leading stakes in total rating, covering all activities, are as follows:

Ogden .....	86	Pasadena .....	80
Highland .....	82	Shelley .....	80
Grant .....	81	Timpanogos .....	80
Los Angeles .....	81	Maricopa .....	79
Salt Lake .....	81	Phoenix .....	79
Bear Lake .....	80	Pioneer .....	79
Logan .....	80		

Cache, Granite, Gridley, Hollywood, and Pocatello Stakes have reached a rating of 78 for the period.

## Church Moves On

(Continued from page 33)

### JULIA BUDGE NIBLEY PASSES ON

AT THE age of 77, Julia Budge Nibley, widow of Charles W. Nibley, former member of the First Presidency of the Church, died December 5 at her home in Salt Lake. Long active in Church work, Mrs. Nibley had also been the first telegraph operator and also the first postmistress of Paris, Idaho, where her father had been sent by Brigham Young to reside over the L. D. S. settlements there.

(Concluded on page 42)

# Genealogical Society

## OFFICERS AND DIRECTORS OF THE GENEALOGICAL SOCIETY OF UTAH

JOSEPH FIELDING SMITH,  
*President and Treasurer.*  
JOSEPH CHRISTENSON,  
*Vice President.*  
ARCHIBALD F. BENNETT,  
*Secretary and Librarian.*

JOHN A. WIDTSON,  
A. WILLIAM LUND,  
JAMES M. KIRKHAM,  
MARK E. PETERSEN,  
*Directors.*

HAROLD L. KIRBY,  
*Assistant Secretary.*  
L. GARRETT MYERS,  
*Assistant Treasurer and*  
*Superintendent of Research Bureau*  
ELLEN HILL,  
*Assistant Librarian.*

### ACTIVITIES OF CANNON FAMILY

THE George Cannon Family Association are to be commended for the interest they are taking in family history and temple work. Right now they are gathering funds so as to microfilm the parish registers of the Isle of Man from which place the Cannon progenitors came.

We reproduce below a few paragraphs taken from their letter recently sent to members of the family, showing the need of securing the records and how they can be copied in the modern way:

Last year many of the most valued records of China, some of which go back to the time of Confucius, were bombarded. Practically all the cultural treasures of Spain have also been destroyed during the present war. Tomorrow this same thing may happen all over Europe, destroying forever the record of our ancestors which we have been charged, at the peril of our own salvation, to collect, thus fulfilling the prophecy that "the night cometh when no man can work."

As a family, we have delayed.

A great opportunity is now offered us. A new, efficient and remarkably economical method of copying these records has been developed. It is called the microfilm. It consists of photographing books, page by page, on a strip similar to a movie film, which can be projected by the reader through a small hand-turned machine.

Brother Archibald F. Bennett, secretary of the Church Genealogical Association, encourages the Cannon family to lead out in procuring copies of the parish registers in the Isle of Man by this method.

Last year one L. D. S. Manx family spent to secure only part of its Manx lines by the old method what is probably more than would be required to make copies of and bring here by this new process, all the parish registers of the Isle of Man.

To get this project started we must have funds. Will you do your part by buying a membership in the Cannon Family Association at once?

### A BIT OF CANNON HISTORY

To show the value and importance of old letters in gathering genealogy and the help they are in compiling a family history we quote from a recent circular sent out by the Cannon family association.

Through the kindness of Inez Phillips Baker, granddaughter of Catherine Quayle Quirk, Ann M. Cannon recently came into possession of a priceless letter which has been almost miraculously preserved from Pioneer days. The letter was written from St. Joseph, Missouri, by Mary Alice Cannon Lambert when she was yet under twenty and uncomplainingly mothering five little

children. It was sent to her mother's sister, Catherine Quayle Quirk, who resided in Brooklyn, Long Island.

Ann Quayle Cannon, having a premonition that she would pass away before she reached the main body of the Saints and being determined that her children should "gather" with them, charted her course via New Orleans, for she knew that if they went via New York, her sister would keep the motherless children and they would not be privileged to reach Zion, since Catherine Quayle Quirk did not join the Church.

St. Joseph, Missouri,  
November 26, 1848.

Dear Uncle, Aunt, and Cousins:

I take up my pen to drop a few lines to you, thinking it will be interesting to you to hear from us. You will, I expect, think it very unkind of me not answering your letters before this, but we have been so unsettled that I have not written to anybody. I suppose you have heard of my being married. I will be married four years the twenty-eighth of this month. I have got a very good husband. His name is Charles Lambert. He is a stone mason and cutter by trade. He comes from Yorkshire. I have Angus, David, and Leonora [her younger brothers and sister] living with me and also I have two fine boys of my own. The oldest was three years old the fifth of this month. His name is Charles John. The other will be eight months old the eleventh of next month. His name is George Cannon. George and Ann [her brother and sister] went to Salt Lake with Aunt Taylor. I have had several letters from them. They like the country very well. We should have gone when they went but the Indians killed our three yoke of oxen.

I will now give you a small history of what we passed through since we left England. We sailed on the 18 of September and our dear mother departed this life on the 28 of October. We did not get to Nauvoo until April the 12 and on February the 28 Father got married to a widow. Her name was Mary White. He went to St. Louis in about six months after he was married. When he had been there a week, he strained his back with lifting and the first day he went to work he took sick and he had to leave at 2 o'clock and he died at 10 that same night. They said it was a fit of apoplexy that he died in. Stepmother had a little girl six months after he died. Her name is Elizabeth and since she [stepmother] has gone to St. Louis and got married to a man by the name of Charles Taylor. . . . George had gone to learn the printing business before Father's death. Aunt [Leonora Cannon Taylor] took Ann to live with her, and Charles took the rest of them. He behaves like a father to them.

I expect you have heard of the battle in Nauvoo. We were there at that time waiting for our wagon to be finished. They were painting it when the battle commenced. The cannonballs fell quite thick around our house. We were driven across the

river without receiving one cent for our property. We had forty acres of land on the prairie and a city lot with a brick house on with four rooms and a good well. We had to leave it all to a wicked and ruthless mob. We started for Council Bluffs. When we got to Soap Creek, I got run over. Both wheels went over my back. There was thirty hundred weight on the wagon at the time. They took me up for dead, but with the blessing of the Lord, I was enabled to be about in a few days. It injured my health very much. As soon as we had got out to the Bluffs and got a house built Charles went to St. Joseph to work and he stayed until spring when he came home and we moved there to live. We now live twenty miles from there at the Nodaway quarry. Charles is now working about fifteen miles from here putting a foundation for a house. I expect him home in two weeks and then he is going to cut stone at home all winter. I would like to write more but I don't get time to write often as I am kept busy preparing for starting in the spring. I should like to see you all very much but it is useless to think about it without you should come out to Salt Lake valley.

George had a letter from Uncle Charles [Quayle] and Grandmother [Quayle] when Uncle Taylor [President John Taylor] came home. Grandmother was in very poor health when he was there. I was very sorry to hear of Aunt Emma's [Quayle] death. I would like you when you write to Grandmother to send her all the news I send you, and when we get to Salt Lake I will write and give them all the news. Angus, David, and Leonora send their love with me to you all and if Charles were here, he would join with us. Give my love to Uncle Joseph [Quayle, brother of Catherine and Ann] and Elen. I must now draw to a close.

From your affectionate niece,

MARY ALICE LAMBERT.

Dear Mary Ann: [a cousin] I thank you for writing to me and hope you will write as soon as you receive this letter and I can answer it before we start. Direct for Charles Lambert, Stone Mason, St. Joseph, [Missouri]. Send me the names of all my cousins.

From your affectionate cousin,

M. A. Lambert.

## Church Moves On

(Concluded from page 41)

### MORMON HANDICRAFT FOSTERS HOME INDUSTRY

MORMON Handicraft is the name given a new branch of the Church Welfare program, a project being sponsored by the Relief Society which enables women to sell articles made in the home at a gift shop which has been opened at 21 West South Temple Street in Salt Lake City.



# Mutual Messages

## General Superintendency

Y. M. M. I. A.  
GEORGE Q. MORRIS  
JOSEPH I. CANNON  
BURTON K. FARNSWORTH  
OSCAR A. KIRKHAM,  
Executive Secretary

## General Offices Y. M. M. I. A.

50 NORTH MAIN STREET  
SALT LAKE CITY, UTAH  
General Offices Y. W. M. I. A.  
33 BISHOP'S BUILDING  
SALT LAKE CITY, UTAH

Send all Correspondence to Committees Direct to General Offices

## General Presidency

Y. W. M. I. A.  
LUCY GRANT CANNON  
HELEN S. WILLIAMS  
VERNA W. GODDARD  
CLARISSA A. BEESLEY,  
Executive Secretary

## To Those Who Serve

ONCE, some Wise Men were guided by a Star to a manger where a Child lay. They brought gifts and worshiped Him, as the Son of God.

Today, after long centuries, wise men still follow the star of faith which leads to Him and still bring their gifts of love and service to lay at His feet.

As nineteen-thirty-eight closes and a New Year dawns, we greet our beloved fellow workers in the Cause of M. I. A. and extend our sincere wishes for happiness, peace and prosperity. We trust that success may attend the efforts of every faithful officer and leader, that all may have the satisfaction and joy which come from service well done.

And most of all we pray that love of God may be in every heart, and the assurance that Jesus Christ is His Son and the Redeemer of the world. May we make Him our Companion and Friend. May we read His holy Word. May we do His works. Thus shall the Star still shine about us and our lives be permeated by its radiance.

*George Q. Morris*  
*Joseph I. Cannon*  
*Burton K. Farnsworth*

Y. M. M. I. A. General Superintendency.

*Lucy G. Cannon*  
*Helen S. Williams*  
*Verna W. Goddard*

Y. W. M. I. A. Presidency.

## Executives

### THEME-PROJECT

ALTHOUGH Marie Curie wished to have a radium institute built in her beloved Poland, she felt that the impoverished condition of her people after the World War made such an achievement impossible. Her sister finally evolved a plan whereby the institute could be built without too great a hardship on any one person. Each was to contribute one brick toward the edifice. In this manner, a close cooperation was effected since each could do one simple thing which by united effort would rise to a magnificent structure.

Our theme this year is capable of just such a united service and significant results: "By love serve one another, for all the law is fulfilled in one word, even in this, 'Thou shalt love thy

neighbor as thyself." Each of us is encouraged to act separately as persons with other persons until the result will be felt for good throughout the Church. The particular assignment for the Executives is to aid someone in overcoming the desire to smoke or drink. In many cases, this theme-project has been accomplished already. But there are crying instances where effort on our part as leaders would encourage those who, although smokers or drinkers, are eager to overcome their failing.

One executive talked to a young man and told him that he had built up so strong a habit of smoking that she was sure he couldn't overcome it. He laughed and said, "Oh, I'm not so weak as that. I'm sure I can quit." Each time she saw him, she would ask him how he was progressing. One week he told her that he had been three weeks without touching tobacco. He is still trying to overcome his bad habit.

We should like you to re-read the article, "So You're Going to Stop

Smoking?" by Dr. Henry C. Link, which appeared in the September, 1938, *Era*. This article is stimulating and will be conducive of good if passed to those who are inveterate smokers. President Grant was especially pleased with this article because he said that when he visited Dr. Link a year or so ago, Dr. Link smoked constantly. Now he has learned the harm of smoking and has proved that he can quit. Another article to be re-read is "Thanks, But I Don't Drink," in the *Era* of December, 1937.

As executives, we do not have to reform the whole Church in the matter of smoking; we work with one person at a time. To fortify ourselves, we should look through our New Testaments again and count the number of times that Christ did His work with single persons in contrast to the very few times that He talked to multitudes. If each Executive will convert one person, soon the whole Church will be made better.

(Continued on page 44)

(Continued from page 43)

If you have made positive progress in accomplishing your theme-project, we should like to hear your methods that we may pass the information and help to other wards and stakes.

## ORIGINAL ASSEMBLY PROGRAM

THE project for the Assembly program committee is to create one program in addition to producing those which have been published in the Executive Manual. The time has now come when the program for next year is being prepared. If you feel that your original program is unusual enough and general enough to merit use in other wards, will you please get them in immediately to the M. I. A. General Board offices at either 50 North Main, or 33 Bishop's Bldg., Salt Lake City, Utah.

## DANCE FESTIVAL

SINCE executives and dance directors are now beginning to plan for their dance festival, this report of a successful affair from Pocatello Stake, held April 7, 1938, in the Stake Recreation Hall under the direction of the stake dance directors, Mr. and Mrs. Lawrence Walker, should prove stimulating. The total number of participants was gratifying. In the dances 104 entered; in the presentation, there were 45; 30 singers and 12 musicians performed, bringing the total to 191 who benefited by the activities. The event included the following numbers:

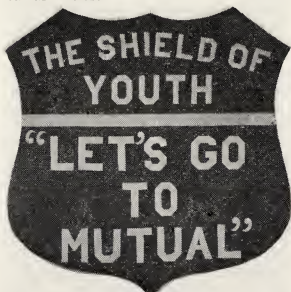
1. The Gleam Waltz, M. I. A. Official Waltz—All Wards; 2. Ladies Chorus (a) An Old Violin (b) Because—Third Ward. Mrs. George L. Matthews, director; 3. Gold and Green Cotillion, 1927-28 Contest Dance—Fourth Ward; 4. Original Waltz—North Pocatello; 5. Gold and Green Caprice, 1928-29 Contest Dance—Fifth Ward; 6. Original Waltz—First Ward; 7. Vocal Solo—Anthony Picciano; 8. Original Fox Trot—Second Ward; 9. Gold and Green Centennial Waltz, 1929 Contest Dance—Third Ward; 10. Stake Gleaner Girls' Sextette, directed by Ann Pearson. Presentation of Queens and Attendants of all Ward Gold and Green Balls held this season. Directed by Mrs. S. R. Meadows and Charles Green, Stake Drama Directors. Designer, Ann Meadows; Stage Lighting, Wayne Slaughter, Roy Cox, and Norton Marley; Violins, Ralphe Varley, Ann Pearson, Sybil Matthews; Piano, Lillis Hill. Announcer, Lloyd Call; Salutation, June Marshall. Pocatello Stake Original Waltz—All Ward Dance Directors. 11. Original Fox Trot—Sixth Ward; 12. Gold and Green Caprice, M. I. A. Official Group Dance—Third, Sixth, North Pocatello and American Falls; 13. Original Waltz—Fourth Ward; 14. Senorita MIA, 1931-32 Contest Dance—First Ward; 15. Original Fox Trot—Fifth Ward; 16. Gold and Green Tango Waltz, 1933-34 Dance—Sixth Ward; 17. Rape Quadrille, Special Feature Dance—Directed by Don Miner—Fifth Ward; 18. Original Waltz—Third Ward; 19. Gold and Green Fox Trot—Rockland Ward; 20. Aloha Oe (Goodbye and Love Go With Thee), M. I. A. Official Fox Trot—All Wards; Song, "Carry On"—Congregation. Orchestra: Mildred, Richard Dale, and Margaret Barrett.



SCENES FROM POCATELLO STAKE DANCE FESTIVAL (APRIL 7, 1938).

## NEW Y. M. I. A. BOARD MEMBER ANNOUNCED

ALMA H. PETTEGREW, for eight years General Secretary of the Y. M. M. I. A. has been made a member of the Y. M. M. I. A. General Board, it was recently announced by the General Superintendency. Brother Pettegrew's appointment became effective August 24, 1938. He will continue his secretarial duties.



## LIBERTY STAKE PROMOTES "LET'S GO TO MUTUAL" IDEA

AS a stimulator in the campaign to increase attendance the Liberty Stake M. I. A. has provided a "Let's Go to Mutual" banner. It will be given to the ward having the greatest

number of officers at the monthly leadership meeting. The ward Mutual winning it the greatest number of times during the year will be awarded it permanently.

The banner is in the form of a shield and is made of heavy green felt with gold letters. The cost was \$4.00. Considerable interest has already been manifested in good-natured rivalry.

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## EFFECTIVE LIBRARIANSHIP

By Aurelia Bennion

THE question has been asked about the equipment and material needed for the starting and maintaining of a library. Keeping in mind the simplest of these, I suggest the following:

1. A catalog file box.
2. A box in which to keep cards of books that are in circulation.
3. Catalog cards.
4. Book cards.
5. Book pockets.
6. Date-due slips.
7. Book plates.
8. Labels.
9. Accession books.
10. Paste, pen, India ink, typewriter, when possible.

If you haven't much money in your budget some of these things can be made at home as I have suggested in previous articles. Another reason for making them at home is that it is very expensive to buy them in small quantities.

Of course library procedure ranges from a small collection as in most wards to collections of millions of volumes with staffs of hundreds of people. This makes the work of librarianship very intricate and makes special library training necessary. There are about a dozen library schools in the United States that offer postgraduate work with B. A. and M. A. degrees and very intensive training for one or two years.

During this fall, have you been collecting the books that belong to the ward? Try in every way possible to do this and also to collect suitable books that people wish to give to your collection. Do this especially if you live in a community where there is no public library. You might interest some people in your ward or community to give yearly magazine subscriptions. Prepare your magazines for circulation just as you do books, with pockets and date-due slips, but it is not necessary to accession them unless you bind a volume of them. This is very worthwhile with very good magazines, especially our Church ones.

Another thing you might be doing to add to your library is to keep newspaper clippings, not for circulation. It will take some time for this to become especially valuable, but the sooner you begin the better. From each daily paper, cut out the articles which are of interest in an historical way. The Salt Lake Public Library has done this for years and now has some very valuable historical material about Salt Lake City and about Utah that cannot be found in books of any kind. You know your community and you will know what the people are interested in. To keep these clippings, get manila folders or make them of newspapers. Then separate the clippings according to subject and file to make them easily accessible. On each folder write plainly at the top the subjects of the

articles. For instance, in a beet-growing district, collect articles on that subject and file them together. Somebody at some time might wish quickly to find history of that subject in your community. Always write the name of the paper and the date of publication on the clipping.

You who are doing this work might be interested to know that Harry M. Lydenburg of the New York Public Library has asked that the Church send to his library a copy of everything that is and has been published by or about the Church.



Axel A. Madsen and Grace C. Nealen, chairmen; Richard L. Evans, Dr. L. A. Stevenson, Aurelia Bennion, Gladys E. Harbertson.

## ADULT SOCIAL EVENINGS

AN important part of the Adult M. I. A. program is its social features, during which men and women come down from the formal plane of study and academic deliberation and learn to know their neighbors. Many of the most permanently successful and enjoyable Adult groups in the Church have been built upon the tradition of neighborliness and social recreation. Below are cited the details of a successful Adult social evening held recently in Ensign Stake. From it, some may take ideas for their own wards:

## ADULT SOCIAL OF THE ENSIGN STAKE

THE annual Adult party of the Ensign Stake was held November 8th, 1938, in the 27th Ward Amusement Hall. For the past five years this social has been the culmination of the efforts of the teachers and Stake leader, Mrs. Arthur Adams in the Ensign Stake, and the party this year was considered the most successful from the point of numbers in attendance and also in the presentation of a superb program which was enjoyed by those in attendance.

Two months in advance, the preparations for the party were begun and the date announced in each of the Adult classes. The teacher and class members formed the invitation committee. Each ward was responsible for one number on the program. A finance committee was appointed who secured appropriations from each ward to cover the expense of an orchestra and refreshments.

The master of ceremonies, Professor Joseph F. Smith, announced the following program:

Singing: "The Lord is My Light."  
Piano selection: Sister Elizabeth Haynes, of the 13th Ward, who is eighty-five years young.

Song: Mary Ann Madsen  
Piano selection: Mrs. Don Swenson.  
Trombone solo: Henry Tanner  
Accordian Band: Twenty young girls and boys made up the band.

A skit: "The Fussy Mother," presented and directed by Mrs. Albert Toronto of the University Ward.

Comic reading: "O! How He Loved Me," Mrs. Albert Toronto.

Penrose Trio of the 11th Ward: Two selections.

Song: Jaceta Johnson.

The last number on the program was a demonstration of dances by Mr. and Mrs. John H. Chapman, who were in charge of the dancing. They demonstrated a number of old-fashioned dances and introduced a new one. The rest of the evening was spent in a grand ball which was greatly enjoyed by all present, especially by the older members of the stake, who danced until the party was over. The waltz was the favorite number of the evening, which was attested by the request for the "Blue Danube Waltz" by Strauss to be played three times.



Frank W. McGhie, chairman; Dr. Franklin S. Harris, Homer C. Warner, Floyd G. Eyre, Werner Kiepe, Dr. Wayne B. Hales, Alma H. Pettegrew.

## BUILDING M MEN MORALE

AN M Men department in any and all of its activities is a potent factor of the M. I. A. to the degree that it has "mental pep," group compact, mental and social alertness, spirit, or morale. Our department, through its morale, should give the intellectual, social and spiritual tone to the M. I. A. The morale of a group is said to be the zeal, the spirit, or the confidence of the group. It is not a mysterious power. There is no "hocus pocus" about it. Griffith says, "Some men have it; all can acquire it. It is a frame of mind." High morale is the ideal frame of mind and spirit for our department for it is a permanent intellectual virtue. It does not come easily. It takes time to develop it. It is not rabid emotionalism but spiritedness all of the time.

Professor Griffith in his book *The Psychology of Coaching*, chapter eight, says: "Morale is an intangible mental virtue. It is a state of mind that makes evasiveness, slacking, and cowardice impossible. It is a kind of bodily and mental attitude which makes an individual 'fit' for any task. Morale is the measure of the quality of a man. It is mental and physical integrity." He further says, "A mind in a high state of morale is a peppy, spirited mind. It is a cold weather mind. There is a sparkling crispness about it. It is a mind that knows how to 'snap into it.' Electric currents never sleep, and neither do spirited minds."

Here are a few practical suggestions on how to build this morale in our M Men department:

(a) Keep up with the Gleaners in all activities.

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- (b) Practice it.
- (c) Control fear and doubts.
- (d) Use slogans, placards, challenges.
- (e) Furnish living examples.
- (f) Keep a healthy spirit.
- (g) Take time.

At the Ogden M Men school the following sportsmanship code was given by the speaker, Brother Mark Balliff:

1. We shall try to be graceful winners, if winners we may be; we shall try to be good losers, if losers we must be.

2. The referee was chosen by mutual agreement of the competing groups. We believe he is competent and fair. His decisions are to be respected.

3. "Booing" is the worst form of unsportsmanship known. It will not be tolerated.

4. It shall be the responsibility of the home group to insist that any person who continually evidences poor sportsmanship be requested not to attend the activities.

5. Recognize and applaud an exhibition of fine play or good sportsmanship on the part of the visiting team.

6. It is good sportsmanship to be as quiet as possible while a player shoots a free throw.

At the same school the following ethics for our coaches was given. We suggest it to your coaches and urge its use in spirit and practice.

#### BASKETBALL ETHICS FOR COACHES

1. Instruct your players according to the letter and spirit of the rules.

2. Insist that your players do not question the judgment decisions of a referee. In disputes covering misinterpretation of rules, have your captain call time-out and discuss in a gentlemanly manner with the referee the situation, insofar as the rules cover it.

3. Treat the visiting team coach with the same friendly attitude that you would hope for, when your team plays on an opponent's court.

4. There is no one more vitally interested in having a well-officiated game than the official himself. A basketball official is called upon to make many judgment decisions and occasionally he will make mistakes. Usually, however, the average official does not make the number of mistakes that the average coach or player is guilty of during the course of a game.

5. We find that the attitude of the coach on the bench either encourages good spectator and player sportsmanship or throws fuel on the fire of poor sportsmanship which we are attempting to eliminate. If the coach is in the habit of making uncomplimentary gestures every time the official calls a foul on one of his players, then you can be assured that the patrons of his team will break loose in their loud disapproval of the

- 1. South Bountiful Chorus, at Stake Tabernacle.
- 2. The Gold and Green Ball Queens and attendants from Bakersfield, California.
- 3. Queen and attendants of the Gold and Green Ball at Gray's Harbor Mutual, Aberdeen, Washington.
- 4. The crowning of the Queen of the Gold and Green Ball held in Sevier State.
- 5. Queen and attendants of Gold and Green Ball held in Susanville Branch of the Nevada District.
- 6. Queen and attendants of Provo First Ward, Utah Stake, Gold and Green Ball.
- 7. North Hollywood Ward Bee-Hive Girls.





decision. This condition sometimes leads to worse situations of the court, as spectators exercise a tremendous influence in determining the sportsmanship attitude or the lack of it among the contestants.

6. The coach should make efforts prior to the opening of the season to encourage good spectator sportsmanship. The coach should stress the fact that it is unethical and ungentlemanly for a spectator to express disapproval in a vociferous manner of the decision of an official. The coach also should encourage players and spectators to regard the opposing team's players as friendly rivals, who happened to be guests of the ward or stake, and not as hated opponents. Making disconcerting noises when an opposing player is attempting a free throw and booing an opponent are the principal faults in unsportsmanlike conduct.

7. Instill in your players that, in a competitive sport like basketball, it is necessary for a boy or young man to mobilize frequently, during the course of a game, all the skill, intelligence, and courage, that he possesses; to do this when opposed by competent opponents endowed with similar ability and purpose; to do this with a spirit of genuine sportsmanship, that we will not permit him to stoop to that which is base and mean in order to secure some advantage over his opponent.

8. Emphasize to your players that when any of them resort to unsportsmanlike conduct of action during the course of a basketball game, he injures hundreds of persons other than himself. Each player is a representative of his institution. If he violates the principles of good sportsmanship, he brings disgrace upon the ward and upon the stake.



Katie C. Jensen, chairman; Freda Jensen, Grace Nixon Stewart, Helene W. Larson, Florence B. Plincock.

## GOOD NEWS!

THE Gleaner Department in *The Improvement Era* will hereafter be conducted as a Suggestion Box. Members of the Gleaner Committee desire to help the field as much as possible and feel that if they answer questions sent by you on your own problems and also print suggestions that you can make because of your experiences, everyone will be happy about it and will find real inspiration in this new material.

Remember that it will take about two months to get your questions into the *Era* after you write them, so think ahead and let us have them and also your fine suggestions. Tell us what you are doing, especially those things that have been successful and helpful to you.

## GLEANER QUERIES

1. What are we to do on the second comradery night, January 24th?

This is an excellent time to present the Gleaner pins to the girls who have applied for them. Girls appreciate their pins more if they are presented to them

in a little ceremony rather than passed out promiscuously any time. (See page 205 of your manual). New girls should be introduced at this time, too. The most important thing is to plan a nice social evening together. Have a program and light refreshments.

2. What requirements must a girl fill before receiving her pin?

The Gleaner Committee has specified only that girl be enrolled in the Gleaner class and that she understands before she receives the pin that wearing it means she is trying to live up to the Gleaner Sheaf. Some wards, however, make the requirements of a certain percentage of attendance, participation in an assembly program, work on a committee, earning money for the pin, etc. Use your own plans, but don't make them too difficult to achieve, for every girl should have the privilege of wearing a pin.

3. Are young married girls of Gleaner age supposed to go in the Senior class?

No, they are supposed to remain in the Gleaner class until of Senior age, unless local conditions make this inadvisable. In such case they should go in the Senior class only with the permission of the executives.

4. When can we have time to work on our Treasures of Truth books?

There is no time for this in the Gleaner Class, but some groups have become so interested in this project that they are meeting at each other's homes once or twice a month on some night other than Tuesdays or on Sunday afternoons to work on their books.

5. May we have a Stake Valentine Dance?

The M Men and Gleaners are to plan a Valentine party for their own Ward for Tuesday night, February 14. However, you might have a stake dance on some other night if you can do both well.

## SUGGESTIONS

IN order to introduce class members and add to the success of joint work, one ward M Men Leader asked various people to change seats and introduce themselves to their neighbors at the beginning of the class. It was arranged that the fellows alternated with the girls as much as possible and all sat by someone they did not know very well. It was lots of fun and has made the young people like to meet together because they know each other better.

Another ward asked members whose birthdays were in January to sit in the first row, February second row and so on. This gave even strangers a common topic for conversation.

Gleaner Manuals are sold out. However, you can get the lesson material by buying an M Men Manual. In order to cover the Gleaner special activities, a pamphlet has been printed including all of this information and will be sent

to all Gleaner leaders who order the M Men Manual.

## M Men Gleaners

THIS time of year we always review our past and try to pick up a few broken threads and mend them. These mends are resolves. Will you—and you—and you—add just one more resolve to your list? Resolve to be 100% on your toes as Gleaner and M Men officers? To do this, your leadership meetings must be worthwhile and helpful.

We hope you have found *Youth and Its Culture* just what you need. After all, culture is the art of knowing exactly what to do with one's self at all times. Have your mutual lessons this year helped you along that road of knowing exactly what to do with yourselves?

The February lesson, "Poise and Good Manners in Public Places" is especially good. Of course you M Men and Gleaner officers are thinking and planning for this lesson already, because you know that it is yours to present in February. You stake officers, be prepared at the January leadership meeting to give some good helpful suggestions to the ward officers. Have you read the book, *The Road to Culture* by Charles Gray Shaw? Your *Life* magazine for December contains the book in a condensed form. This lesson for the seventh of February may be taught effectively by demonstration. Young couples could demonstrate the correct way of dancing, entering a room, crossing a ballroom, entering a theatre, etc. Then, too, the negative side sometimes shouts the lessons louder than the positive. A few of the don'ts in the lesson could be dramatized. This lesson on poise and good manners is one of the most important ones in the manual. A good lively discussion could follow the demonstration if leading questions were asked.

Have you appointed committees to work on your Valentine Party? This is to be a ward affair and the executives have given the Gleaners and M Men the responsibility for the evening. No lessons have been outlined for February 14. Plan an evening to be long remembered, M Men and Gleaners. Suggestions for this night may be found in the manual (page 14).

Speaking of committees, has the banquet committee been appointed and is it at work?

A happy New Year is our wish for every M Men and Gleaner.

## SOUTHERN CALIFORNIA M MEN-GLEANERS CONVENE

DELEGATES from San Bernardino, Pasadena, Hollywood, Los Angeles, and Long Beach stakes, together with representatives from sections of

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the California Mission met at Long Beach for three days, from December 2 to December 5, in the first annual M Men and Gleaner Girl convention to be held in Southern California. Conference sessions were conducted in the spacious concert hall of the municipal auditorium. An historical pageant to which the public was invited culminated a full program of luncheons, committee meetings, and conference sessions.

## Explorers

M. Elmer Christensen, Chairman; Mark H. Nichols, Elwood G. Winters.

### VANBALL

THE Annual Inter-council Vanball Tournament will be held at the Deseret Gym, Salt Lake City, March 3 and 4, 1939.

Participation in the official competitive Athletic Sport for Explorers has been much greater this year than ever before. With keener competition and wider representation, this year's tournament promises to be the best one ever conducted.

Council winners who will participate in the tournament must submit the names, ages, scouting rank, and ward affiliation to the General Board Y. M. M. I. A., 50 North Main, Salt Lake City, by February 20.

### SAFETY SURVEYS

THE Explorer Theme-Project, Safety Surveys, should be intensively promoted during February, 1939. Safety surveys of highways, churches, public buildings, and homes should be thoroughly conducted and the results submitted to proper authorities. Condensed reports of such activities should also be sent to the General Board of Y. M. M. I. A.

## Juniors

Marba C. Josephson, chairman; Lucile T. Buehner, Emily H. Bennett, Angelys Warnick, Evangeline T. Beesley.

A NEW day is always a happy thing to have before us—and a whole New Year should be a "joy forever." It offers unlimited opportunities and hopes to the girl or woman who is young in spirit and who does not let the mistakes and disappointments of last year blot her vision for the promise of 1939.

Shall we as Junior leaders make new resolutions? Best, perhaps to call them "plans." The most satisfactory planning is done with a pencil and paper.

First—ourselves—are we living laws of health that will keep us "fit" for our work. Let's answer it "yes" or "no," and if "no," let's write a workable health plan that will keep us in trim for doing a good job and doing it with

enthusiasm. Then are we "up" professionally? Are we going ahead even a little on our teaching ability? Are we alert to educational systems, do we study our subject, and think about it—do we know our psychological patterns? Again, let's answer "yes" or "no" and make an educational plan for ourselves. And last (and most important of all) are we near to our Heavenly Father—open in attitude and desire to the help and inspiration which He is so anxious to give us? Let's make spiritual plans that will clear divine channels for us all.

Secondly—others—have we our theme in mind in all of our work? These Junior Girls of ours are, next to our own families, our most immediate and important "neighbors." By love let's serve them. They are our particular assignment and a most endearing one, as all of us know. Let's plan our service—let's keep it to 1939, to the theme and to the Gospel Message.

It seems to us that the keynote of 1939 is "speed"—we're moving faster scientifically, technically and mechanically. Only a comparable pace spiritually will make this speed serve us in life instead of death.

What are the spiritual implements for handling speed? First, control, second, danger signals, and third, guidance.

Control, of course, means self-control—control of moods, fears, irritations, appetites. List them for yourself. Help your girls see the vitality and strength of control instead of its inhibitions. Help them to feel smart and modern and strictly 1939 in being spiritually prepared for "speed." Is this any help in teaching the "Word of Wisdom"? Do liquor and tobacco entail a terrific loss of control, and are you serving your girls by love in helping them see this in a modern, young sense?

Now—danger signals—how shall we present them? It seems to us that here again is a grand opportunity to dramatize for Junior girls the significance of "light." All over the country, roads are equipped with "reflectors" which, when lit by our head lights, give back the guides—"curve ahead," "winding road," "slow" and so forth. Every experience of our lives should be made of this "reflective material" so that when a younger or less experienced person's searchlight for truth is turned upon us, every force of our life will inevitably give off these warnings or encouraging signals that will "light up" the road for others. Have you sung that lovely song, "The Builder"? Be sure and do it. And you will have another graphic pattern for your own life and for your Junior girls.

And what about guidance? All of the January Gospel lessons are on guidance—a great essential in the New Year of a speedy world. Let's try to give our Junior girls a real feeling for the Priesthood—that it is authority from God Himself. Let's show them

their guides and their helpers—prayer, good books, good friends—no service could be more potent in 1939.

We hope that you have had or are having a delightful holiday party? We hope your 1939 plans include a working calendar correlating all your endeavors and that you have been able to put "fun" and joy into your work. We'd love to see some of your plans and to hear of your successes and problems. Won't you write us and help us in the practical phases of our own New Year's work? A glorious New Year to all of you—not only on the first day but throughout the entire span—is the wish of the Junior Committee.

## Scouts

D. E. Hammond, Chairman; Philo T. Farnsworth, Arthur E. Peterson.

BOY SCOUT WEEK for all L. D. S. Scout and Explorer Troops should commence with appropriate exercises Feb. 5, 1939. The Sunday evening service should feature the Boy Scout and Explorer departments of the M. I. A.

Since this is the first Anniversary Week since the Jubilee of Scouting in the Church, the program in each ward might well depict the progress of Scouting under L. D. S. sponsorship. The history of Scouting in the ward and stake should be reviewed and objectives for the future adopted.

The program should be well planned and executed. Members of the Boy Scout and Explorer Troops should participate upon the program in the form of speeches, dramatizations, choruses, or other musical renditions.

## Bee-Hive Girls

Ethel S. Anderson, chairman; Margaret N. Wells, Bertha K. Tingey, Ileen Ann Waspe, Lucy T. Anderson, Caroline Adams.

ONCE again a New Year lies ahead. Along with the other resolutions you make for the coming year why not include some that pertain to your Bee-Hive work. Ask yourself a few questions such as the following and perhaps you will be able better to judge how effective you are making your Bee-Hive program: Am I Bee-Hive conscious the week through or just for a few hours Tuesday night? Do I devote enough time to preparing my work? Am I alert for supplementary material concerning the adolescent girl that I may better understand my girls? How is the order and discipline in my swarm? Have I done all I could to arrange for adequate and pleasing equipment for my Bee-Hive room? What have I contributed to the Stake Swarm?

Now is the time to start planning for

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the March Sunday night conjoint. The following is a suggested program for that occasion. You will note it is slightly modified and in greater detail than the one in the Executives' Manual.

1. Preliminary Music: Bee-Hive Songs.
2. Bee-Hive Call by Bugle or Organ.
3. Bee-Hive Girls march up the aisles to soft, appropriate chapel music. Remain standing and sing the Bee-Hive Call.
4. Song Service: "I'll Serve the Lord While I am Young," "Let the Holy Spirit Guide," "Sunshine in the Soul," "Have I Done Any Good in the World Today." (Choose any two of the above.)
5. Prayer: Bee-Hive Girl.
6. Chorus by Bee-Hive Girls—"I Hear the Bees a Humming," "Spinning Song."
7. Words of Welcome: Ward Y. W. M. I. A. President or Ward Bishop.
8. Choral Reading: (The Bee-Hive Promise with the Salute. (Girls should have Bands.)
9. Building the Band: A blue paper Band should be fastened where all the congregation can see it. A Bee-Hive girl pins on the awards (which have been cut from stiff paper or cardboard) on the Band as other girls, following the outline below explain and tell how they may be earned. The Bee-Hive girl who gives the talk which precedes the placing of the awards on the band should conclude by turning or pointing to it and stating that having completed the requirements she may now place the violets (substitute other awards) upon her band. When completed the Band should resemble the one on the cover of the Handbook. You may, of course, use other symbols.

- a. "What our Emblem stands for." The purpose and ideals of the Bee-Hive Girls' organization presented by a Bee-Hive girl. (At the conclusion the brown bee-hive is pinned on the Band.)
- b. "My Trial Flights." A Builder in the Hive gives the requirements of the Trial Flight and tells about one of the Trial Flights she enjoyed. (Hexagonal Cell is pinned on.)
- c. "Filling Cells." A Builder in the Hive gives a short statement of how she filled a Foundation or Structural Cell and the requirements of the Builder's Rank. (Two violets are pinned on.)
- d. Builder's Purpose.
- e. "What our symbols do for us." Explanation of individual and Swarm symbols by Gatherer of Honey. (Symbols are pinned on.)
- f. "Honey Gatherer's Song." (Gold bee is pinned on.)
- g. "Making a Bee-Line." A Guardian of the Treasurer may tell about the Bee-Line she has most enjoyed making, and other requirements for this Rank. (Bee-Lines are pinned on.)
- h. Guardian's Resolve.
- i. "What an Honor Badge symbolizes" and requirements necessary to be an Honor Bee-Hive Girl. An explanation, demonstration or exhibit of the accomplishments for an Honor Badge. It would be well to have this given by an Honor Bee-Hive Girl of last year. (Honor Badges are then pinned on.)

10. Instrumental trio by Bee-Hive Girls.

Suggestions: Brahms "Lullaby," "Minuet in G," Beethoven. "Melody in F," Rubenstein.

11. "As I have seen the Bee-Hive Girls on the Road to Happiness."
  - a. Personal observation of their activities.
  - b. How they need your help.
  - c. Their Theme Project: "I will taste the sweetness of service by neighborly acts for children."
  - d. Call for responses from the three Ranks.
  - e. One girl from each Rank tells of the joy they have found in carrying out the Theme-project.
12. "A Prayer," by Bee-Hive Girls (p. 141).
13. Closing prayer: Bee-Hive Girl.

It is always a pleasure to hear from you and the special activities of your Bee-Hive Swarms. The following report was received from Sadie Sorenson, Stake Bee-Keeper, Benson Stake:

The Benson Stake Bee-Hive Buzz was held October 17th at the stake tabernacle in Richmond. During the evening stunts and musical numbers were presented by the girls from each ward in the stake. As a special event of the program recognition was given to three stake and two ward Bee-Keepers who had become Honor Bee-Keepers during the summer. At the close of the program refreshments were served to one hundred forty girls and their Bee-Keepers. The girls then repeated the "Builder's Purpose," the "Guardian's Resolve," and sang "The Honey Gatherer's Song."

## Lahi's Route to America

(Concluded from page 28)

Those involved in that stage of the migration, if Lahi's descendants, moved westward to the Islands, not eastward, coming immediately from the Americas, rather than directly from the East Indies. Naturally the islands adjacent to America would be given first consideration in selecting their new homes.

### A FURTHER POINT

IF the relationship of the Lahi colony to the Hawaiians is accepted, there is further evidence that Lahi followed the path defined, and in particular that he entered the Bay of Bengal as a step in his migration to the new land. Sugar cane, claimed to be a native of Bengal,<sup>10</sup> was known in India prior to 327 B. C.,<sup>11</sup> only 270 years after the Lahi colony passed en route to America, and it is probable that it was cultivated there well in advance of that date. Also it is claimed that it was cultivated exclusively in India until the 5th century.<sup>12</sup> A. D. Yet it was found in the Hawaiian Islands by Captain Cook in 1778.

<sup>10</sup>Dr. Geo. Thomas Surface, (citing Karl Ritter, German geographer) *The Story of Sugar* (D. Appleton & Co., 1910, page 15).

<sup>11</sup>*Industrial and Engineering Chemistry*, Vol. 27, p. 989, Sept., 1935.

Traditionally,<sup>13</sup> at least, the cane was carried to the islands by early Polynesian immigrants, ancestors of modern Hawaiians.

It would not be difficult to believe that Lahi, while en route to America, visited the Bengal shore, or adjacent islands, and that he added to his limited cargo, growing sugar cane plants, cuttings, or perhaps even seeds, which in some varieties are fertile, which later were a source of sugar for his people in America. Naturally, if these plants were available, new colonizers leaving the Americas would take with them the necessary starts, and it is proposed that groups migrating from continental America to the islands carried cane with them, ultimately establishing the plant in many islands, and particularly in the Hawaiian group.

The fact that early explorers in the Americas did not report the discovery of sugar cane need not be considered contradictory to the theory presented, since the native American discovered by explorers in the late 15th or the early 16th century was poorly adapted to agricultural pursuits. It would not be surprising to learn then that an industry depending on agriculture had wholly disappeared as the early civilization waned in America.

### CONCLUSION

ON THE basis of material which has been presented, it is not difficult to harmonize the account of the journeying of the Polynesian progenitors with the story of Lahi's travels. It appears probable, therefore, that Lahi followed the ocean currents to the new land, as outlined above, and furthermore, that he made the journey in stages, stopping perhaps only for very brief periods at the various places perpetuated in the traditions and folklore of the Hawaiians. This information makes it possible to outline, tentatively at least, the possible path of the journey, as shown in the accompanying chart (p. 26). Since the early stages of the journey appear to have followed the southwest monsoon drift, it might be postulated that the Lahi colony embarked in their craft and left the Arabian peninsula in the spring or early summer, some twenty-five centuries ago.

<sup>13</sup>Mr. R. S. Kuykendall, Assistant Professor of History, The University of Hawaii, letter to Dr. C. Douglas Barnes, May 15, 1936: "I have talked with members of the Departments of Botany and Anthropology here at the University and with one of our local anthropologists not connected with the University, and they seem to agree that the evidence indicates (they would not say 'proves') that sugar cane is not indigenous to the Hawaiian Islands, but that it was brought here by early Polynesian immigrants, ancestors of the modern Hawaiians."

## An Imperial Luau

(Concluded from page 25)

The occasion was a grand affair. Colossal! Gigantic! The biggest of its kind since the days of the ancient kings of Hawaii, and perhaps not surpassed then. The weather was ideal; the air full of music. Never was there such an entertainment in all the land!

Many were reminded of by-gone days, of the time of heroes, eight or nine feet tall, who wielded spears ten yards long, and warriors with feather helmets of red and yellow; of a time when our people lived in grass huts and gray old bards sat at their doors to chant songs of love and praise; of the days when George Q. Cannon came to these islands and found here men and women of faith and great valor, of men who gave their all for the Gospel of Jesus Christ.

Today, their children, their children's children, and Saints from other lands are to build here a tabernacle unto the Lord, where thousands will come to hear the word of God.

Honolulu is to become the spearhead of Mormonism in the Pacific area. The tabernacle will bring additional beauty and increased inspiration to a community already beautiful; and full of kindness and love.

We are grateful to the Lord that our *luau* was a success.

## The Protestors of Christendom

(Continued from page 21)

Though there had been two centuries of growing criticism of the church, Luther nevertheless began his work as a faithful son of the church; he did not desire to found a new church, but only to correct certain abuses in the old church and, as he hoped, according to her own standards. The submission of certain beliefs and practices to the tests of scripture and reason as he understood them gradually drove him out of the Church.

**S**HORTLY after Luther's birth at Eisleben (Nov. 10, 1483), his father settled at Mansfeld, a rich mining town. In Mansfeld, Hans Luther acquired economic independence. However, Luther's early life was spent in poverty and he was subjected to severe discipline both at home and in school. The people of the town were superstitious and Luther heard stories of sorcery and

## The Story of Our Hymns

(Concluded from page 22)

Now, concerning the state of the soul between death and the resurrection—Behold, it has been made known unto me by an angel, that the spirits of all men, as soon as they are departed from this mortal body, yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life. And then shall it come to pass, that the spirits of those who are righteous are received into a state of happiness, which is called paradise, a state of rest, a state of peace, where they shall rest from all their troubles, and from all care and sorrow. (Alma 40:11-12.)

George Careless added to the artistic simplicity of this hymn when he wrote the tune to "Rest, Rest For the Weary Soul." It was probably conceived at the burial of a friend and written in the choir loft of the Tabernacle, where he often composed his music. The diapason of the great pipes of the organ must have inspired the bass in the harmony of the last line of this truly beautiful song. To hear it sung, on the hillside, in the red glow of an evening's setting sun, carries one close to the gates of paradise, where the righteous await the glories of the resurrection. Truly, Henry W. Naisbitt and George Careless, natives of England, in the combination of their poetic and musical genius, have given solace to thousands of bereaved Saints, and added a precious contribution to Latter-day Saint hymnody.

witchcraft, of evil spirits and devils. He grew up in the belief that the Emperor ruled by divine right and that the pope stood at the head of the church of God. His deepest religious feeling was fear and the greatest problem how sinful man could be reconciled with God and escape His punishments.

After frequenting the village school, Luther attended school for one year in Magdeburg, then for three years (1498-1501) at Eisenach, where he acquired Latin, then the indispensable language for university work. He also came into intimate contact with the people. At Eisenach he contributed to his own support by singing in the streets and in the church choir. At the age of eighteen, he left Eisenach to attend what was then the foremost German university of Erfurt. As a university student, he was outstanding, and, in 1502, he took his Bachelor's and, in 1505, his Master's degree.

Luther was a pious member of the Roman Church, as were his parents. Erfurt possessed a drop of the blood

## Melchizedek Priesthood

(Concluded from page 38)

General Tithing Office—for every person who is not able to come must send some one for them—and have that time profitably employed, there will be but little more to seek for their sustenance. Get a house in your Ward, and if you have two sisters, or two brethren, put them in it, make them comfortable, find them food and clothing, and fuel, and direct the time now spent coming to this Tithing Office wisely in profitable labor. (Brigham Young, *Journal of Discourses*, 12:114.)

12. Some people have so much faith that although the grasshoppers are around in such vast numbers, they are confident of an abundant harvest, because of the movements made to gather the poor this season. They say the Lord would not inspire His servants to bring the poor from the nations that they might starve. And so believing, they will go and sell the last bushel of wheat for comparatively nothing, trusting in God to provide for their wants. My faith is not of this kind; it is reasonable. If the Lord gives good crops this season, and tells us to lay up that abundance, I do not think He will increase His blessings upon us if we foolishly squander those He has already given us. I believe He will bless the earth for His people's sake; and I will till it and try to get a crop from it; but if I neglect to take advantage of the goodness of the Lord, or misuse or treat lightly His mercies, I need not expect that they will be continued upon me to the same extent. (Brigham Young, *Journal of Discourses*, 12:219-220.)

of Christ and each year celebrated the Festival of the Holy Blood. In 1502, a Papal Jubilee was celebrated in the city. There were processions full of pomp; relics were displayed, and indulgences sold. Undoubtedly, Luther took part in the festival and, probably, with no thought of dissent.

Luther had gone to Erfurt to study law, but had so far devoted himself to scholastic philosophy and humanistic studies. The death of a friend and a narrow escape from death in a thunder-storm on his own part caused him to enter the monastery at Erfurt (1505). In 1507, he was ordained a priest. In 1508, he was called as professor of philosophy to the University of Wittenberg, founded six years earlier.

It was probably in 1509 that he was sent on a mission for his order to Rome. When he came in sight of the city, "he fell upon the earth, raised his hands, and exclaimed, 'Hail to thee, holy Rome!'"<sup>13</sup>

<sup>13</sup>Kostlin, *Martin Luther*, ch. 2.  
(To be Continued)



## UTAH'S PIONEER WOMEN DOCTORS

(Continued from page 17)

those whose need is great. Their influence was carried so far by those who came to them for study. With utter simplicity of heart and manner, but with sublime faith in the good that their disciples could do, Utah's pioneer women doctors imparted their knowledge to their student classes. And through the dark hours of night as well as the long, busy days of their practice, they—who were often less able to stand upon their feet than their patients themselves—ministered to the sick, the unfortunate, and the needy.

### PART ONE

ROMANIA B. PRATT

FOR what a bountiful harvest Brigham Young sowed when he set apart Romania Bunnell Pratt to study medicine! . . . Small of stature, irregular in feature, brown-haired, brilliant-eyed, Romania Pratt sat beside her husband in the Salt Lake Tabernacle at a Conference meeting, 1873, and heard the voice of Brigham Young, her prophet-leader, as it rang through the vast hall: "From fertile lands we came to these sterile plains amid the mountains . . ." he said. Brigham Young was aging now, but there was work yet for him to do. In this gathering he had a special message for the sisters. "If some women had the privilege of studying they would make as good mathematicians as any man. We believe that women are useful not only to sweep houses, wash dishes and raise babies, but that they should study law . . . or physic . . ."

Physic! Romania's spirit was at once host to the thought. Her heart responded within her at the very suggestion that women could prepare themselves for a life of medicine. How well she would like to be a doctor!

But how much there was to interfere with that course! Could it be accomplished? she asked herself as she sat tense and alert for every word that might follow this momentous statement. Suddenly a great well of silence opened within her. She herself had so recently gone through the valley of the shadow to bear her fifth son, she seemed very close to the import of this meeting. In her memory the ordeal of travail was still clear. Her whole being was tuned to this mes-

sage, to the remarkable statements that were issuing from the lips of this inspired man: "The time has come for women to come forth as doctors in these valleys of the mountains . . ."

Why Romania saw herself in the light of the chosen, she did not know. But it seemed to her as though Brigham Young had already released her from the usual path of life to minister at the bedside of the sick.

The usual path of life! Hers was one of responsibility. . . . She had five little boys; the eldest was entering his teens . . . but the youngest was an infant. Had she lost her reason to think of herself in this light? "No!" she said.

And then her thoughts ran on: "The man to whom I am listening does not speak from his heart alone. As surely as the river of Galilee flows from the heights into the blue lake of the plain below, the words of Brigham Young are flowing from a divine source through my being. I shall study medicine, and I will not delay! . . ."

"Parley," she said that night after they had talked the matter over in their home, "It is such a tremendous step. My baby. . ."

But Parley encouraged Romania to pursue this course.

There was a special mission that he himself was most desirous of performing. His father, the Apostle Parley P. Pratt, had written his autobiography, and had dedicated a large sum of money to its publication. Parley had been living for the day when he could fulfill this wish. And now, strangely enough he saw both himself and his wife carrying into effect their great desires.

THE baby stirred. His cry was hardly past that of an infant's. It went straight to Romania's heart. But even as the baby wailed, Romania recalled her mother's struggle for the sake of the Gospel. And she knew that this great woman would help her to further its cause. Surely, Esther would care for all of her little boys, and no harm would befall the baby.

She recalled other times when her mother's role had indeed been heroic. Swiftly the memories of a lifetime flashed before her. And she thought of the earliest of them all as the solemn voice of her father came

back to her from the close of one momentous day:

"Esther, is it done?"

"Yes, Luther, it is. . . ." His wife had gone down into the waters of baptism to become a despised Mormon.

Why the tones were hushed the baby Manie did not know. Three years of life were not enough to tell her that it was an awesome deed for a woman to take such a step in advance of her husband, nor why the harmony that came to their home when her father's immersion followed was also reeved about with terrific anxiety. But the Bunnells traveled the badgered course of other Mormons in moving from settlement to settlement.

Once again the temple under construction in Nauvoo came before Romania's eyes. She could see the glistening white font supported by the twelve oxen. "Marble font! White marble oxen!"

Again, as she sat before the fire in the tiny house with Parley, the sound of martial music rang through her ears. She was fired with the playing of the flutes as she had been when the Mormon Battalion marched from Winter Quarters on their dire way to Mexico.

Romania did not see those tattered men in the lacerating condition of their return. Had she done so her spirit would have been marked also with the anguish of their suffering—her heart was always open to compassion.

Her parents longed to gather with the Saints in Utah, but they were forced to return to the banks of the Mississippi. Romania was their only living child. Esther was expecting another baby, and no chance could be taken with her health. Yet, even after the little Josephine was born, the Bunnells could not leave for the West. They had no money. Reluctantly, they returned to the land of Luther's fathers in Ohio. Here, two sons were born.

At last, with one desperate hope of making the migration possible, Luther left his family and went to the gold fields of California to try for the stake that would make possible their dreams.

He found his gold; his pay-dirt glittered with it. But his family never saw him again. He died of fever among his diggings. The recollection of the years that fol-

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## UTAH'S PIONEER WOMEN DOCTORS

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lowed brought the tears now to Romania's eyes. Esther sacrificed for her during that period of her life. Luther had cached his treasure so well nothing could be learned of it. But poverty did not deter Romania's attendance at a female seminary in Indiana where the family had moved.

It came to Romania in this moment how fortunate it was that she had received her education. Of what avail would her desire for a life of medicine be without those years in the Seminary?

Curiously enough, and though years passed, a male relative eventually found Luther's treasure. Had the widow's guardian prevailed, however, she would have taken none of it to Utah. "The Mormons themselves will be the first to rob you of it," he had said. But no protest could daunt the fervor that lived in Esther Bunnell's breast. Purchasing an outfit, she, with her four children, commenced the exodus to the Valley in 1855. Romania was sixteen years old.

There were many admirers in Indiana with whom she had to part. She remembered with a smile how happy her mother had been to get her away from "Babylon," where her blooming womanhood was an attraction to the young men of her acquaintance. Romania had tingled with delight at the very thought of seeing the "Promised Land." The trek was one of endless pleasure to her. Her heart sang with anticipation every mile of the way. But no disappointment ever equalled the one that assailed her when she reached the brow of Little Mountain. As she looked out over the high-walled valley, the vision failed to impress her with its glory. Where was the city of shining towers and flashing metallic cupolas of which she had dreamed? When she learned that the few black splotches on the plain far below represented the City of Zion, she thought that she did not know what Zion meant. But faith whispered, and the beauty of baptism comforted her.

Privation followed the arrival of the Bunnells. To add to the hardship of becoming established, famine was upon the land. The crickets descended; the streams themselves were thirsty. But her family was not entirely without blessings. She was chosen to teach in Brigham Young's school.

"I'll go to President Young and ask him for his blessing now," she thought. "As he set me apart then, he will again. . . . Where the money will come from I do not know. But I must have faith. . . . I must have faith. . . ." \* \* \*

WITHOUT foreseeing its result, Mother Esther Bunnell had already taken one step for the cause of Romania's going away. Not long after she and her family reached the Valley, she traveled all the way to St. Louis by ox team to purchase a piano for her two daughters. By the same tedious method she returned, bringing a massive oblong instrument of ebony and excellent workmanship with her. Josephine did not play well, but Romania was a good musician, and the fine-toned instrument became her own when Josephine married and moved to Indiana.

Suddenly it seemed to Romania as if her heart was wrenched wide open with the force of the decision that came to her. "The piano!" she said. "I'll sell it. We'll need every dollar that we can lay our hands on. No matter what has been set aside to publish the book, we'll need more money for my work."

It took months to prepare for the years that were to be spent away from home, but Romania was resolute, and one day she said to her husband, "Parley, the house. . . ."

"Yes, Romania, the house. . . ." That, too, was sold and a farm also, which had been part of Parley's inheritance. They had to increase their funds to the utmost. Everything that would bring any money at all went for the dual enterprise. But there was another parting that was even more poignant than these when the day for departure came. Romania took her nine-months-old baby from her breast and placed him in her mother's arms. She and Parley left for the train.

Little Parley, fourteen years of age, had gone to Ogden to work in a broom factory. He must add his mite to this great cause; he would send his grandmother Bunnell what he could to help with the care of the four little brothers. Esther had an orchard, and there was a garden where she raised strawberries. Through diligent care both brought her some income. The lads should not go hungry while their parents were away.

Romania entered the Woman's Medical College of Philadelphia. She had a terrific struggle during her first semester. All that she could do was to get her bearings—and pray for guidance.

Her second term, however, told a different story. She spent the summer as a private student, toiling while her classmates enjoyed their holidays. She even became the first woman to enroll in Bellevue College, New York. In the fall those students at Philadelphia who had before derided her were compelled to yield their admiration.

Although Romania—individualist that she was—had left to study medicine presumably for the sole purpose of midwifery, she specialized in the study of the eye and ear. But her funds were running dangerously low, and continued schooling looked doubtful. Unable to remain longer in Philadelphia she boarded the train for Utah, almost penniless.

When she arrived she was greeted with acclaim. Almost at once she was made president of the Retrenchment Society, forerunner of the Young Ladies' Mutual Improvement Association. This society was organized by Brigham Young to encourage simplicity in dress. She was the very person to take the lead in this endeavor. But did not her President realize that she herself was beset with anxiety? That she could see but vaguely the way to accomplish the mission on which she had already embarked? She might have known that it was not for him to see her profession cut short. He who so long ago created projects where men might earn their bread could certainly visualize a plan to get her through school. The Relief Society, spurred on by Zina D. Young, Eliza R. Snow and others, raised money for her to continue.

Had the great mosaicist seen the changes that would result from this woman's completion of her work he still would not have altered his course. That the lines of personality were chiseled more deeply, that shadows were lengthened and high lights were brightened in shifting the pattern of a life, were merely by-products of a great and necessary result.

Two more years of study were lightened for Romania by remark-



## UTAH'S PIONEER WOMEN DOCTORS

able experiences at different hospitals and in clinical research in Boston, New York, and Philadelphia. A great stroke of fortune came to her when she was once more deeply troubled over the lack of money. She was required to meet the expenses for a term of training at a lying-in hospital, but she had no resources for the purpose. A friend who had paid for one in Boston was called away. She transferred the privilege of her entrance to Dr. Pratt.

But even the great triumph of Romania's graduation was shadowed by this dreadful problem. It was June, 1877, when she received her diploma. She stood upon the platform clothed in cap and gown, thirty-eight years old, and on the verge of a new life. Before she stepped over the boundary, however, she had one more case of financial stringency to overcome. How was she to get home? Truly, she was at a loss. But Josephine, her sister, who lived in Indiana, was expecting a baby. Her husband offered to pay Romania's expenses home if she would serve as attending physician. Again Romania felt that the hand of destiny had touched her shoulder. . . . This offer was good pay. Midwives in Utah were receiving three dollars a case!

At this high moment of her life—the occasion of her first case in her own right—another deeply arresting religious experience came to her. At Clifton, New York, where she stopped on the way to Indiana, the manager of her hotel offered to take her with his other guests as a tourist to see the Hill Cumorah. But she—a tourist? She who had missed being sent to Europe as student representative from the lying-in hospital in Boston because, while there, she had ardently defended her religion? Not Romania!

She visited the sacred hill as one who belonged to its tradition. In her heart Cumorah was enshrined as the place where the Angel Moroni had delivered the plates of beaten gold into the hands of Joseph Smith, the prophet. To her this experience was almost of as great significance as the projected trip abroad would have been. It outshone all of the precariousness through which she had passed on her way to graduation.

But oh, what a symbol for new life in the far-away "Valley" that graduation was! It was the begin-

ning of the epoch of the West with the caduceus in woman's hand. . . .

AFTER less than two years of practice Dr. Romania returned to New York for further specialization in her chosen field. But this was the last time she left Utah while her mother lived. After leaving Josephine with her baby in her arms, she could hardly wait to see her mother and her sons while the train made its laggard way to Utah. Her eyes softened with maternal love at the thought of seeing her babies. But even her youngest boys were no longer babies when she returned. Esther's house was silent when she entered it. Romania ran to the orchard—that same orchard which had helped to feed her boys. "Children! Mother!" she cried. But the smallest child greeted her as a complete stranger. It was hard to allay that pang.

For thirty years she was one of the chief figures in Utah's medical history. Her career was not entirely to the satisfaction of the male fraternity. The struggle which all of the women doctors of Utah went through to gain the respect of the men was indeed comparable to the long effort of their educational achievement. "How is Dr. P.? Teaching her Sunday School class?" one of them would invariably ask if he found her in obstetrical session with her following.

Still she was never refused assistance by the men if she asked for it in difficult operative cases. She removed diseased eyes; she used the knife upon mastoids, and she subdued other dreadful scourges. She delivered thousands of babies, and she corrected as many cases of defective vision in her well-equipped office in the Godbe-Pitts building. She sponsored the valiant work of the Deseret Hospital; and she became its resident physician. But never once was this professional work unaccompanied by the religious theme of her life. That resisted all change. For years she was assistant general secretary to the Relief Society. Later she was a member of the organization's General Board.

She loved good clothes, and she wore fine apparel when she could. She had learned the joy of homage; a good appearance was part of that pleasure. But neither had she forgotten the promptings of a kindly heart. To the needy she was al-

ways helpful. She was generous to her sons, whose own lives had been changed through this new life of hers. When she went into residence at the Deseret hospital, the grandmother again cared for them. In turn, Romania gave her the most tender, loving care throughout Esther's aging years. Romania was never too tired, even after working day and night, to answer her mother's bedridden greeting with fine cheer when she entered the house.

"Manie! Manie . . ." Esther would call.

"Yes, dear. . . ."

"Can you come here?"

Manie went to give her the loving caress which she needed, and to perform some small service which was invariably requested. Esther was blind, and over ninety years old.

AND now into Romania's life came the last great change. She became the third wife of Charles W. Penrose, an Apostle, later a member of the First Presidency of the Church. Through the shifting of the mosaic a new pattern had emerged. The final picture of her life was of magnificent design. Her outlook was broadened by half a world. Some time after their marriage, Dr. Pratt Penrose accompanied her husband to England, where he presided over the British and European missions.

Always certain that Mormonism represented the true and everlasting Gospel of Christ, she was uncompromising toward the practices of others. She gloried in the cathedrals of Germany architecturally, but she deplored the worship that went on within those beautiful buildings. Seated at the window of her hotel opposite the Dom, she wrote:

"I sat long gazing on this grand structure, and wondered when the mummery which is used in the name of religion would be stilled and the sublime structure dedicated to the true and living God."

And again: ". . . It is an actual positive truth that the Christians, so-called, worship an unknown God, just as much as they did in Paul's day, and the only difference between them and the heathen is they have nothing in their mind's eye, while the heathen look upon a tangible idol."

But she had always been high-

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spirited, and, at times, uncompromising in her attitude. In her rounds at the Deseret Hospital, she had been kindness itself to one patient, while to a sufferer in the very next bed she was sometimes curt and sharp-spoken.

Even now, during this European experience, hers was not the heart for universal sympathy, nor the mind for wide tolerance—the fire of enthusiasm, the fearlessness of decision distinguished her. But now indeed her religion was coupled with a world movement!

She was fervent in the cause of equal suffrage. Who could remain indifferent to this great question when associated with Emmeline B. Wells?—and Dr. Romania had been so associated. But, had it not been for the dignity of her professional calling, she might not have played the active part in suffrage gatherings which now became her privilege. At no meeting of this kind in America had a Mormon woman ever been allowed to speak. The question of polygamy was too sore a point. But when Dr. Penrose was

afforded the opportunity in Europe she expressed herself fearlessly. At the International Suffrage Alliance in Amsterdam, and in London two years later, she did not hesitate to invoke religious testimony.

There she stood, gazing into the countenances of this vast audience. Her brown eyes were sparkling—age had not dimmed them. Her small figure was plumped by the years, but she still was heroic and commanding.

After speaking of political offices for which women were especially adapted, she said, "... This (the fortuitous use of the ballot) has been exemplified in the workings of equal suffrage in my own community, and the universal acceptance of this righteous equality cannot fail to bring to the world greater freedom, higher justice, and closer union and advancement in everything that will elevate humanity, and bring them to that condition of harmony, fraternity and peace, foreseen by the prophets . . . of ancient and modern times. . . ."

The prophets . . . of modern times! To speak so in such a gath-

ering was truly a courageous act.

But Romania loved her religion above any earthly way of life. It comforted her when near-blindness came upon her after she passed her ninety-second birthday. She was past her ninety-third when the mists of death surrounded her.

But, because she had pursued the path of righteousness within the close of her faith, because she was at times intolerant, because hers was not the heart for universal sympathy, who can say that she did not worship the Most High God? That she did not sense the spirit of universal love? In the first flush of widowhood she had used the exquisite craft of her fingers to embroider tiny garments in anticipation of the holy joy of motherhood; on her mission abroad she served long and diligently for the poor; as a doctor she devoted her fine skill not only to the cause of suffering in her own city, but to her sisterhood as a whole; as a traveler she reveled in the glory of nature; in the seas of molten gold whose tide washed the shores of the North Cape, "where the midnight sun did not sink but rose to shine again. . . ."

(Continued from page 8)

The governor of the state; the mayor of the city; a Catholic bishop; a public utilities executive; the chairman of the board of trustees of a university; the publisher of two newspapers; the general manager of one of the world's largest mining operations; a young man beginning his career; and a Church associate were among those who spoke their tributes. The Tabernacle Choir sang its praises. Hundreds of tributes came by letter, telephone, and telegraph, and the guests assembled—and hundreds of thousands who were not—said an honest and thankful "amen" to all that was there done and said.

The birthday cake, more than six feet high on its pedestal, with spun-sugar flower adornments of unbelievable realism, was the work of art of Chef Hans Bendl of the Hotel Utah staff. The unusual decorations carried a theme of progress from 1856 to 1938—and did it well. A printed souvenir program, prized and much in demand during and since the banquet, was also a feature. The verse,

## TRIBUTE TO A LEADER

written for the occasion by the Honorable John M. Wallace, Mayor of Salt Lake City, as part of his tribute (reprinted on page 8) was also noteworthy. And then came the

of honor, with a fulness of gratitude and appreciation.

The General Committee who organized and executed the banquet consisted of:

John F. Fitzpatrick, Chairman; Orval W. Adams, Nelson W. Aldrich, Gus P. Backman, Julian M. Bamberger, Harold H. Bennett, Richard L. Evans, George M. Gadsby, Edward O. Howard, Robert L. Judd, James J. Kelly, David D. Moffat, Wendell M. Smoot, Elias S. Smith, Guy R. Toombes.

J. Spencer Cornwall directed the Tabernacle Choir. Dr. Frank W. Asper was at the organ. Edith Grant Young, one of the President's daughters, appeared as a soloist. The KSL String Orchestra, under the direction of Gene Halliday, was supplemented by the singing of Annette Dinwoodey and Virginia Barker. Harold H. Bennett, Earl J. Glade, and Tracy Y. Cannon constituted the Music Committee.

TYPICAL excerpts from the tributes of the evening are here quoted:



*Tribune Photograph.*  
THE COPPER CHEST CONTAINING A THOUSAND SILVER DOLLARS, PRESENTED TO PRESIDENT GRANT.

presentation to the President of a beautifully hand-fashioned copper chest (the work of the Utah Copper Company), filled with a thousand new silver dollars for the President's disposal in any work of charity or benevolence he chooses. Then followed the response from the guest



## TRIBUTE TO A LEADER

John F. Fitzpatrick, publisher, *Salt Lake Tribune-Telegraph*:

It would be difficult anywhere else in the world to draw together such a representative group as a result of the leadership of a single individual. Represented here is a cross-section of the business, civic, and religious life of a state to pay honor to a man who has been a leader in each of these fields. Your presence here is a sincere, beautiful tribute to him. All are his friends.

George M. Gadsby, President and General Manager, Utah Power & Light Co.:

We are here to honor a man who has impressed the richness of a full life on the community and has exerted an influence for good, an influence for integrity and all the finer things in life.

Hon. John M. Wallace, Mayor of Salt Lake City:

This occasion belongs neither to today nor this year, but to the long years to come that will be enriched by the good deeds of President Grant.

Hon. Henry H. Blood, Governor of Utah:

He is a citizen, business man, and civic leader with the courage and vision to strive unceasingly until his dreams come true. He is a man with vision whose face is always turned toward the rising sun of progress. . . . Where there is no vision, the people perish. . . . You have said that age is a quality of mind, so we do not salute your age as much as we acclaim the spirit of youth that is in you.

Frederick P. Champ, Chairman of the Board of Trustees, Utah State Agricultural College:

We of Utah can recount with pride the various manifold fields in which our guest has and continues to manifest himself. . . . He has made notable contributions to the economic and industrial life of this country. His is an inspiring example of what can be accomplished by hard work and devotion to high ideals.

Bishop D. G. Hunt of the Catholic diocese of Utah:

I have found you and your people to be very wonderful neighbors. I say this because it is a tribute we of the Catholic Church feel is due and this is a happy occasion to say so.

Lane W. Adams, young businessman of Salt Lake City:

He is a man of varied life and spiritual leadership and has injected his religious philosophy into his business life, in which he has practiced the great principle of the Golden Rule. . . . President Grant's life and influence have given courage to every young man who comes after him.

President J. Reuben Clark, Jr., of the First Presidency:

He stands today, like the great mountain which has resisted the chisels of nature, all the dross and refuse washed away and the enduring elements of his nature stand serene among the clouds. . . . He is a man that it is a privilege to know, a man that can come into our lives rarely. . . . He has

sounded the depths of spiritual humility and has mounted to spiritual heights. . . . God give him many years to come.

D. D. Moffat, Vice-President and General Manager, Utah Copper Company:

Nothing has pleased you more throughout your life than to help the needy. We give you Utah silver to carry on your unselfish work. . . . This will give you increased power and opportunity to express your generosity.

PART of the evening's procedure was devoted to the reading of greetings from those who were unable to be in attendance. Limited time necessarily shortened this feature of the program, but among those read were messages from:

W. A. Harriman of New York City, Chairman of the Board of the Union Pacific Railroad Company; Ralph Budd, Chicago, President and Board Chairman of the Chicago, Burlington & Quincy Railroad Company; Alfred L. Aiken, New York City, President of the New York Life Insurance Company; Henry C. Link, New York City, of the Psychological Service Center; Merle Thorpe, Washington, D. C., Editor of *Nation's Business*; General Charles G. Dawes, Chicago, former Vice-president of the United States and financier; George Sutherland, Washington, former justice of the supreme court of the United States; General Frank T. Hines, Washington, Veterans' Bureau Administrator; Dr. Herman L. Kretschmer, Chicago; William M. Jeffers, Omaha, President of the Union Pacific Railroad Company; H. F. Dicke, Allentown, Penn., President of the Lehigh Valley Transit Company; Bernard M. Culver, New York City, insurance executive; W. S. Rosecrans, President of the Los Angeles Chamber of Commerce; L. B. Hampton, formerly of Salt Lake City, now District Manager of Crane Company at Portland, Oregon; Ross Beason, formerly of Salt Lake City, New York City financier, who telegraphed from Sarasota, Florida; M. F. Taggart, South Bend, Indiana; Newcomb Carlton, New York City; S. R. Inch, New York City; Carl R. Gray, New York City, Vice Chairman of the Board of the Union Pacific Railroad Company; Charles Elsey, San Francisco, President of the Western Pacific Railroad Company; Louis S. Cates, New York City, President of Phelps-Dodge Corporation.

Colonel D. C. Jackling, President of the Utah Copper Company, wired greetings and congratulations from Omaha, Nebraska, as follows:

Seldom, if ever before in my lifetime, have I experienced such grave disappointment—amounting, in fact, to real sorrow—as now befalls me in being prevented by causes beyond my control from joining President Grant's associates and friends in doing honor to him on the occasion of his eighty-second birthday.

It has been a rare privilege to me, as with countless others, to know this upright, kindly man; to observe the exemplification of his high principles as patriotic citizen and as counselor and leader in the great spiritual, social, and economic causes in which he has been so ardently and effectively engaged for well beyond a half century.

On previous occasions President Grant has heard me proclaim my indebtedness to him, his associates, and the wonderful organization of which he is now the preceptor and stalwart guide, for his character-molding examples.

Shortly after my first arrival in Utah, about 43 years ago, I became deeply impressed by the fine tenets of good fellowship, righteous purpose, and fair dealing evidenced in the teachings and practices inherent in the institutions over which this reverend and exalted guest of honor presides.

These early observances, respecting consideration of human rights and welfare and of rectitude in dealing with the life problems of mankind, contributed much of inspiration with me toward whatever attributes I may now possess of straight thinking and considerably honest dealing.

Thus my privilege of joining in tribute to President Grant is manifold. I do this with high admiration and deep respect for his person and character, with profound reverence for the great cause he leads, and with utmost esteem for his fine citizenship as demonstrated by his conduct, which affects all of us, in public relationships.

May the Great Giver of all good afford him continuing health and happiness, and spare him for prolonged usefulness to humankind, as it now prevails, not only in his home region, but throughout the civilized world.

And thus it was that a man was honored by his friends.

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## THE NATIVE BLOOD

(Continued from page 19)

gay take his place a day with the sheep.

On the morning of the hunt, having never said a word or attempted any arrangement with the real owner of the mares, the old man rode away on the black followed by the medicine man's son on the bay. Begay sat up there in great dignity as he rode off, at least he seemed so to the little girl, and she followed him with admiring eyes.

Peejo, too, fixed his eyes on them as they mounted the rise towards the mesa, but not with the least admiration. He was left with the sheep, a woman's work, while they rode his father's choice horses! The hot blood throbbed in his temples as he thought of it. He was tempted to get the white mare and follow them—or maybe, better still, to leave the country.

The old man had been compelled for the safety of the flock to recognize that Peejo was not able to tend them alone, and however much he may have disliked it, he sent the shepherdess to help him. She found Peejo in a sullen humor. He was angry not only at her father and Begay, but also at her for the fickle change of her preference.

"See my hand away over there?" he pouted, indicating the big "Mitten," and regarding her steadily from under his straight brows. "It is raised in anger—it says your father shall not even see Blackhorse."

They stopped on a hill above the sheep.

"Your father will not even see so much as the track of the black horse today!" he swore in vengeful exultation, and closed his firm jaw with a pronounced emphasis.

"Why do you say that? How do you know?" she asked, opening her innocent black eyes in astonishment. "You don't know he won't see the track."

"I do know!" he insisted, "That big hand says so," and he eyed her unblinkingly from under his level brows. "Your father will come back early and tell us Blackhorse is not there."

"You'll see," he added after a long pause, and his fiery eyes and square face showed a commanding wrath and resolution she had never seen there before. More than that, his looks betrayed possession of some mysterious knowledge which he had will power to withhold, and

it restored all the honor his rival had tried to claim.

RESTORED again to her favor more surely than if she had told him so in words, he went on in tones more mild but none the less positive. "Your father will never see the black horse nor his track again till he gives me my sheep and my horses."

She was startled—there was something in it dreadful and unfailing, but the sheep had started down a sandwash and he turned to run after them.

Yoinsnez returned while the sun was still high in the west, and he was troubled. Blackhorse was due to have been there with his band, but he was not with them, no trace of him, his following was scattered on a dry ridge with no leader to sound the alarm or direct the course of their flight. Then the little shepherdess told him he would never see the horse nor his track till he restored Peejo's sheep and horses. The furrows deepened quickly across his sloping brow as he frowned threateningly. When he got the whole account of what Husteele's son had said, he was furious, but he was also disturbed.

He called the boy to the hogan. "Why did you say I would not find the black horse's track today?" he demanded, his long teeth muddy from riding in the dust.

"I said it because it is true," came the dogged answer, "you didn't find them," and he eyed the old man steadily from under his straight brows.

"Why did you say I will never see Blackhorse till I give you all the sheep and horses you want to claim?" he pursued severely, the fire rising in his bloodshot eyes. "What do you know about it? You declared to me at the first that you knew nothing."

Stung by the veiled accusation that he was claiming more than his own, the boy straightened up stoically. "Watch and see whether I know anything about it," he countered, closing his square jaw with emphasis.

The old man studied him in astonishment and alarm. "Ingrate!" he broke out, after a troubled pause. "What kind of witchery are you trying to practice against me? Who took you from among the dead and nursed you to health?"

The outraged blood of Husteele would condescend to no further answer, and the boy reclined sullenly on his sheepskin.

Serving his private purposes and his private fears, but also modified in his policy by the mildness of his motherly *noloki*, the old man refrained from the punishment he was furious to give. He simply sent Peejo back to the sheep, compelling him more often to care for them alone. And still Begay and Elteeceie were often with him, and he had to endure the bully in silence. All the same the spirit of invincible championship in his heart swore silently but fervently that this score would sometime be evened to the last degree.

When Blackhorse had had more time to return to his band, Yoinsnez went hopefully on another hunt. And again he rode the black mare, followed by the bay carrying the medicine man's son, while Peejo and the shepherdess watched them mount the trail towards the mesa.

At first he was just an ominous cloud, dark and silent, and when at length he spoke, he seemed to bite his words as he let them go.

"I have been robbed," he declared bitterly, "and I have been made a slave!"

He told her to look at his big hand raised away over there on the horizon—it was giving furious command to the desert mists to hide Blackhorse and his track from her father. "He will see nothing but hateful mirage," the boy declared emphatically, "and he will hear nothing but the mocking wind across the mesa. He will come back again discouraged. I know. You see if I don't know."

He closed his jaw with that peculiar threatening emphasis and looked at her from under his straight brows with a steadiness that compelled her to believe all he said.

Again she told her father when he came home early as predicted, and again the old man was angry, more so than before, and more alarmed. He called for the boy to give an accounting, and his long teeth between his parted lips meant something violent and unusual would happen. Husteele's son was mocking at his kindness with some dark treachery, and he would be forced to confess everything.

(To be Continued)



## "O Frabjous Day"

(Continued from page 15)

and be quick about it!" Mr. Beamish hissed, and Cuthbert, protesting but obedient, modestly retired behind a convenient cupboard and removed the offending trousers, though he privately considered them far more decorative than his thin, hairy shins.

**T**UBBY, still smarting from his bout with the redoubtable Mr. Beamish, cast as his Nephew, and in whose acting even he could find no flaw, was mightily affronted when he saw said Nephew yank Marley's Ghost away at the precise moment he was due to appear. Consequently he out-Scrooged Scrooge himself, when the ghostly Marley finally clanked himself in. That is, until his eyes, straying from the ghastly features and clanking chain, wandered to the long sharp shins and knobby knees displayed beneath the winding sheet.

The audience was puzzled thereafter, by a Scrooge who seemed suddenly shaken by grief or some other emotion, which kept his head buried in his hands and his voice curiously muffled. Overcome presently by its onslaughts, which sounded strangely like smothered snorts of laughter, Scrooge jumped up and rushed wildly behind the wings. Marley's dreary warning ceased abruptly and he gazed vacantly after the flying coat-tails.

Past Miss Norwood's reproachful face Tubby rushed and threw himself, pell-mell, upon a white-covered bench. Miss Norwood's horrified exclamation coincided with the squashing sound of smashed food and crunch of crockery. Simultaneously, Tubby was drenched in vinegar sauce and currant jelly, with smattering of other edibles here and there. The wreckage was supreme. While Tubby scraped and sopped vinegar sauce from his person, the indignant Cratchits, including Tiny Tim, gathered up the scattered remains of the Christmas feast. At this inauspicious moment came Miss Norwood's frantic call for Scrooge.

"Come on, Harold, come on! The Spirit of Christmas Past is waiting!"

"I can't," croaked Tubby, in an agonized whisper, "I'm still dripping pudding sauce!"

Miss Norwood gazed about wildly. "O, what can we do? O, how awful! Come, Cuthbert, you'll have

(Continued on page 58)



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## "O FRABJIOUS DAY"

(Continued from page 57)

to be Scrooge this time! Please, come on!"

Poor dazed Cuthbert found himself being pushed onto the stage from which he had just gladly escaped. As he passed Miss Norwood, she clutched frantically at his shroud.

"Take that thing off! Take it off!" she hissed forcefully.

Cuthbert clutched it just as frantically to his person; he had not forgotten his missing trousers if she had. "Not a chance!" he gritted, hoarsely and clanked on, to be confronted, not by the original Spirit of Christmas Past—that Spirit was spending the evening in bed in swollen solitude—but by the ubiquitous Mr. Beamish. Mr. Beamish was no less taken aback to be met by Marley's shrouded ghost when he had expected Scrooge. It was disconcerting, but he was gifted with more presence of mind than Cuthbert.

"I am the Spirit of Christmas Past!" he intoned deeply, and after a pause which Cuthbert made no effort to fill, he amplified, "Of Christmases long past!" Still Cuthbert stood as one petrified. Mr. Beamish's smile became a bit stiff. "Say something," he muttered, out of the corner of his mouth, "Say something!"

"What?" whispered Cuthbert, vacantly. He had never learned Scrooge's speeches, being one who had his hands full with his own, and now he felt himself deprived of even his usual modest resources.

"Anything!" insisted Mr. Beamish, and even to Cuthbert's numbed senses the smile on the Spirit's round face seemed thinly spread over a fast-mounting rage. Frantically, he cudgelled his brain. He must say something, something, anything at all. He must forget the audience and say something to Mr. Beamish. Mr. Beamish looked mad. Say something quick to Mr. Beamish. Beamish, a funny name. Beamish boy. That's what Tubby said, Beamish boy. Say something quick to the Beamish boy! And suddenly, to his own, as much as to everyone else's amazement, Cuthbert's voice rang out, loud and clear:

And hast thou slain the Jabberwock?

Come to my arms, my beamish boy!

O, frabjous day! Callooh, callay!

He chorled in his joy!

Amid shouts, whoops and cat-calls, Miss Norwood presently suc-

ceeded in having the curtain dropped. But when she was free to deal with him she was unable to find Cuthbert. For Cuthbert had felt suddenly, an urgent desire to be somewhere else, immediately. When the last, incredible words of the Jabberwocky had left his startled lips, his next impulse was to be safely at home. He longed for his own room, with the light turned off and his head under the pillow. An ache for solitude possessed him. If he never saw any of his dear friends and classmates again, it would still be too soon. So with a furtive glance about, he slipped out the back door and stole silently away. Silently, that is, except for his still clanking chains, which he had been unable, so far, to unfasten from his wrist. Thus he missed the scene which a few minutes later put Tubby in his own felonious class.

MR. BEAMISH, trembling with rage at Cuthbert's unheard of affront, refused point blank to appear on the stage again. Presently, however, he succumbed to Miss Norwood's tearful pleas and hastily stuck on the long, red-tipped putty nose, he had gaily modelled in a happier hour. It was to be the point of distinction between the seedy Bob, and gay young Nephew. It sat strangely in the expanse of his round, beaming face and Tubby stood transfixed when the humble fellow sidled onto the stage to implore him pitifully for a Christmas holiday with his family. It was not the ludicrous appearance of the nose that struck Tubby, so much as the fact that it trembled violently at Cratchit's every movement. Before his fascinated eyes, it parted company with the left side of Mr. Beamish's face entirely, and hung, quivering to the right as he indignantly repeated his cue.

There, it was certainly going to fall! With desperate and unthinking haste, Tubby reached up to press it more firmly onto Mr. Beamish's more static feature, before that much-tried actor should suffer the crowning calamity of losing his nose; but the disillusioned gentleman misunderstood the gesture. At Tubby's touch, he drew back haughtily, but not until Tubby had grasped the nose and stood looking very foolish, indeed, with the misshapen thing in his hand. Mr. Beamish, in spite of the flecks of putty here and there on his own original nose, did so deadly

a job of glaring, as would strike envy to the heart of a seasoned villain.

The curtain descended quickly on this moving tableau and the audience howled with merriment. Slap-stick comedy finds a warm welcome with a large per cent of humanity and here was low comedy at its lowest. Brought out this cold winter night by the various urges of family or school loyalty, hoping for the best, but prepared for an evening of martyred boredom, they were, for the time being, mightily diverted at the turn the play had taken; though later there was to be much head-shaking and speculation as to the probable fate of such boys as Cuthbert and Tubby.

While the hilarity was at its wild-est, Miss Norwood, very pink as to eyes and nose, stepped out and rapped for sufficient order to make the announcement that "owing to unforeseen circumstances" the play could not be finished and the audience was dismissed. Into the ensuing hub-bub, came hurtling a black bomb on a blast of icy air, as the street door was burst violently open and a colored boy threw himself into the hall, shouting wildly, "A ghos', a ghos'! Ghos's is walkin'! I saw it wif my own eyes! I saw it! Seven feet tall, it was, a-runnin' and a-rattlin' chains!" His anguished tones were lost in the general tumult, as the throng rushed out in quest of new thrills.

Poor Cuthbert reached the haven of his own room just in time, for it had suddenly occurred to someone who the ghost must be, and a crowd of yelling boys had struck down the street to catch him if possible and prolong the joke. He lay in his room at home steeped in an agony of remorse as the receding shouts died away. For suddenly all his personal humiliation was forgotten in the realization of how the teachers must feel at this fiasco. Poor Miss Norwood, how horribly they had wrecked her kind plans! And she had tried so hard! And—yes, poor Mr. Beamish! He was really a good guy after all! He had only been trying to help the class out, and it wasn't his fault he had such a funny name!

Cuthbert sprang up and pounded his pillow, viciously. Why, the whole thing was Tubby's fault! Tubby never had his heart in the play. And if he hadn't gone and got all jealous up over Mr. Beam-



## "O Frabjous Day"

ish, he would never have reminded Cuthbert of that silly old verse in Alice, and it wouldn't have lodged in his subconscious—he'd heard Professor Norris describe it all in Psychology class—and he would never have spouted it out when he got stage fright and could not think.

He dropped off to sleep, finally, resolving to be such a model student in Natural History and English classes (poor hopeful Cuthbert!) that it would atone for the whole sorry business. "And if I ever get mixed up in another of Tubby's love affairs," he muttered, drowsily, "I hope somebody—I hope—I—"

**T**INY TIM, dozing on a property trunk, was awakened by the commotion of the departing audience. He sat up and stared about in dismay. All around him, would-be actors were gathering up belongings in disgruntled silence. He dashed out onto the stage. Why, the people were all leaving! His lips began to quiver. He had borne the destruction of the Cratchit's Christmas dinner fairly well, but now they were all going before he had said his speech! He had stayed out of bed long past his usual bedtime and kept himself awake—or nearly awake—by sheer will power, and now he had no intention of being cheated out of his Big Moment. Swiftly he ran to the front of the stage, and standing on tip-toe, stretched out his little arms toward the oblivious, departing backs, "God bless us every one!" cried Tiny Tim, imploringly.

"Amen!" murmured Mr. Beamish, reverently, from the wings, and gathering Miss Norwood into his arms, he tenderly kissed her tear-stained face. She relaxed against his shoulder for an instant, with a heart-felt sigh. It was the end of a perfectly awful day, but—the end was not so bad!

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## PORTRAIT OF A YOUNG MAN

(Continued from page 13)

After dinner spent an hour or two at the office. Took the 3:40 train for Woods Cross. Called on my sisters Mrs. Marshall and Mrs. Muir and on Aunt Susan Grant. Met Hyrum, Lewis, and Frank Grant. A little before six o'clock I started for home on my horse Dan. . . . I feel somewhat tired this evening, having traveled since 3 p. m. yesterday 40 miles by team, 10 miles horseback and 139 by rail.

"Am much pleased to be home again with my family. Have enjoyed the trip to Oakley very much, feel that our visit was greatly appreciated. They were very hospitable and kind and our party were entertained as well as could possibly be asked."

"Saturday, September 30th, 1882: I spent the day at the office, I wrote up an account of our Idaho trip for the *Deseret News*. Should not have done so had not Brother Lyman requested me to write said account. This letter is the first and only thing

I ever wrote for publication, and it was not of sufficient interest to publish and I should never have thought of handing it in for publication had I not been requested to do so.

"Wife and I attended the theatre. The Madison Square Company played 'Hazel Kirke' in a most pleasing manner."

A little over two weeks later Father was called to be an Apostle while he was still under twenty-six years of age. Thus his work as a stake president ended. A later entry in his journal expresses his feelings regarding the people with whom he had been so closely associated for two years:

"I hope when I get through my labors as an Apostle that I shall have as much pleasure in looking back over the same, as I do when recalling my labors for the past two years in Tooele. Not that I have a great deal to be thankful for or praise for my own labors, but the kindness and respect and the aid and assist-

ance that I received from my brethren and the support of the people is something that I will always remember with feelings of pleasure as well as gratitude. There is a pleasure which a person has when looking back over missionary life and experiences that is almost beyond the person's power to explain.

"I do not think that among any other people but Saints that a young man could have had the same experience as I had in Tooele. Looking at things naturally the people should have been disgusted at having a young man called to preside over them who could only talk from five to eight minutes; instead of being disgusted they endeavored to help me out by being as faithful as possible. There were exceptions to this rule, but I am glad to say that they were few and far between. The people of Tooele County will always have a warm place in my affections; especially will this be the case with the brethren with whom I was most closely associated."

## THE POWER TO ACHIEVE

(Continued from page 11)

### Suggestion:

This is January, a month of beginnings. Let's each of us set up a definite savings program, with a specific objective, to be reached one year hence, January, 1940.

*As a rule, in settling our debts, we pay everyone but the Lord and ourselves. If we will but tithe our earnings, and then set aside a comparable amount for savings to be held inviolate for ourselves against a future need, and make the remaining 80% meet our obligations, in honor, we shall be definitely on the way to a new power in our personal affairs.*

Saving has a way of building cumulatively, and its compensations, once momentum is attained, are so varied as to be incredible. Chief of these is the attaining of a position of credit-solidarity among our fellows. That is priceless!

The gaining of the first nucleus is the real struggle—the first \$100 or \$500 or \$1000—after that the accrued power one has already attained makes the way toward the future easier.

### SAVING MAKES US VALUE-CONSCIOUS

WHEN we earn and save, we gradually come to know values better. A noted university president recently inquired at a men's shop the price of a belt. "\$2.50," said the clerk. "Why, that," responded the president, "is the price of five bushels of wheat."

Now, even urban folk know that it takes a lot of energy, besides that of the sunshine and moisture, to sow, raise, and harvest five bushels of wheat; therefore, the belt, when purchased, was truly appreciated.

If boys and girls, when buying the things youngsters like, will just pause a moment to recall how hard that money was to earn, they will develop a fine ability to appraise values. One value-conscious youngster, in treating a group of friends, recently said: "Well, here goes the interest on a dollar for ten years." That says it graphically. At 1½% per annum it takes a dollar a long time to earn a silver quarter.

On the death of his father, a high school boy was sent to the factory to bring home his father's work clothes. In the locker, the youngster found the soiled shirt, and the worn,

grease-covered overalls. On the floor of the locker were the father's shoes, in the soles of which were large holes covered on the inside by improvised inner soles rudely cut from cardboard. As the boy stooped to pick the shoes up, his eyes dimmed and for the first time he realized the sacrifice the father had made that his son might go to high school.

Experiences of this sort are freighted with significance when it comes to building appreciation of money and its power.

*While the Sales Tax has its annoying aspects, this good thing can be said about it: it has taught us all how much money a penny really is—especially in those states where mills are in use.*

Most of us had never seen the equivalent of a mill before the advent of the tax; in fact, we hardly knew there was such a thing. And to think that a penny is ten of them!

These foregoing suggestions are not to be construed as a curb on buying at its best, for that we must have and plenty of it. It is the appreciation of a keener sense of



## THE POWER TO ACHIEVE

values that we are trying to stimulate.

### POWER THROUGH ATTITUDE AND INTEREST

CERTAINLY some forms of work are not what might be called interesting. However, this condition can be largely counteracted, if, in contemplating the job and what it offers, *the mind can be interested.*

So-called prosaic work, like that of monotonous routines, can be boring, and boringness, in almost no time, will bring about discontent and fatigue. Just the same, if we make it part of our work to strike an attitude of active interest, as for instance, in ways to improve the methods used, or to achieve an excellence never before attained, that very work, instead of being boring, will actually become stimulating—it *will energize, instead of enervate!*

Edison proved this; so did Burbank. The late Jesse Knight demonstrated this when he prospected for years before he hit upon his now famous Humbug mine, from which more than ten million dollars is said to have been taken before his death. Always the drive of a tremendous interest was there to prod him, regardless of the monotony of drilling, blasting, and mucking.

*So then, in building power to achieve, especially in the fields of manual work, we must realize how utterly vital are one's attitude toward and interest in the work immediately at hand. The query, therefore, is not so much whether the work is interesting, as it is whether the mind is interested.*

### POWER THROUGH ONE'S VOCATION

IN THESE trying days of job-hunting and work-finding, it is not enough to know how to do one thing inimitably well. One must also be acquainted with several kinds of work activity. Especially should we all learn to do some things well with our hands. In the days ahead, a real premium will be paid young men who acquire important manual skills.

For example: the press and radio recently carried a notice of the elevation of Ray T. Elsmore to a position of executive responsibility with the Western Air Express. Mr. Elsmore is a lawyer by profession.

At the time of the war, he went into the air service where he acquitted himself with great honor, and for the last decade or so has been flying the Western Air Express transports on the northern route from Salt Lake City. He is one of the most highly skilled pilots in America. He is also a reserve officer in the United States Army Air Corps. His training, therefore, for his new executive assignment, is ideal. His versatility and resourcefulness have made his services very valuable.

### MATHEMATICS OF VERSATILITY

DR. PITKIN has suggested that today, according to the mathematic theory of probability, two-skill, three-skill, and four-skill men will arrive much sooner than one-skill men. Their chances pile up in geometric progression. For instance, a three-skill man has seven times the chances of locating work that a one-skill man has. A four-skill man is at least fifteen times better off in finding work than a one-skill man.

Versatility, therefore, means additional power to achieve because it enhances the number of opportunities to be of service.

*Today, there has come almost a reverence for work. Employment, as it is known in commerce and industry, is so scarce that those letters W-O-R-K, arranged in this sequence, almost seem to have a quality of sanctity. Versatility generally means work.*

### THE TRADES TO THE FRONT

IN THE days ahead, the trades are coming to their own. Skilled craftsmanship will undoubtedly be well paid and, it is hoped, the hours of service will be fair to all.

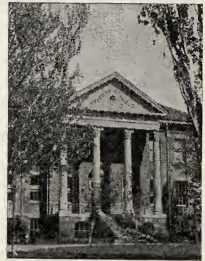
The crafts will be respected very much as the professions are today. This is certainly as it should be. Surely the work of the truly skilled baker or auto mechanic, each of whom has served an adequate apprenticeship, is not far removed, in significance, from that of professional men.

Young men should, therefore, start now to get into apprenticeships in the physical sciences—machine work, cabinet making, architecture, bridge-building, highway construction, steel construction, contracting, automobile and airplane construction, etc.

(Concluded on page 63)

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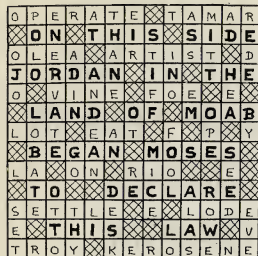
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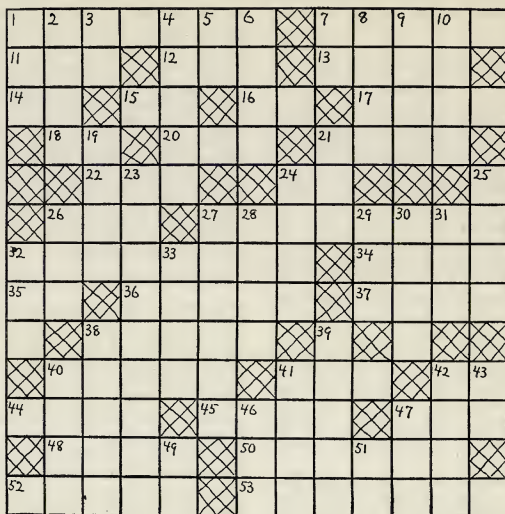
**BRING THEM IN NOW**

## The Deseret News Press

29 Richards Street

Salt Lake City, Utah

## Scriptural Crossword Puzzle—Lent to the Lord (I Sam. 1: 27; 28)



## ACROSS

- 1 Through faith Abraham almost . . . 7 across; a ram took his place
- 7 His son Jacob deceived him
- 11 "Samuel arose . . . went to Eli"
- 12 "he shall be lent to . . . Lord"
- 13 "neither was the . . . of the Lord yet revealed unto him"
- 14 Part of the Bible
- 15 State; note
- 16 "I did but taste a little honey," said Jonathan, "and, . . . , I must die"
- 17 River in Europe
- 18 "smooth stones out . . . the brook"
- 20 "and . . . ark of God is taken"
- 21 "That the . . . called Samuel"
- 22 Eli can be seen in this deception
- 24 Mother
- 26 "Now Eli . . . very old"
- 27 "my soul was . . . in thine eyes"
- 32 Autocrat; Roman cot (anag.)
- 34 King of Israel I Kings 16: 23
- 35 "My heart rejoiceth . . . the Lord"
- 36 "it came to pass in . . . days"
- 37 "and the . . . were not expired"
- 38 "then he shall . . . his head"
- 40 "And he worshipped the Lord . . ."
- 41 "but her voice . . . not heard"
- 42 "it is . . . good report that I hear"
- 44 Lot lived here Gen. 19: 23
- 45 Indian millet; raid (anag.)
- 47 "Wherefore the . . . of the young men was very great"
- 48 "O Lord, . . . thou my lips"
- 50 "Samuel feared to shew Eli the . . ."
- 52 "The Lord . . . thee, and keep thee"
- 53 "The . . . God is thy refuge"
- Our Text from Samuel is 11, 12, 13, 18, 20, 21, 26, 27, 35, 36, 37, 40, 41, 42, 48, and 50 combined

## DOWN

- 1 "there came a . . . of God unto Eli"
- 2 "he will give you . . . our hands"
- 3 Northwestern 4 down
- 4 "the last . . . of that man is worse than the first"
- 5 Expression of inquiry
- 6 Erase
- 7 Isle of Wight
- 8 Passable
- 9 The sandarac tree; on the way to Ararat
- 10 Babylonian god; repeated notice
- 19 Cake with special filling
- 21 Resinous substance
- 23 Certain lines on the earth's surface; tie horses (anag.)
- 24 "with what measure ye . . ."
- 25 Egyptian goddess
- 26 David . . . when he fought Goliath with a sling and stones
- 27 "for I have not . . . them."
- 28 " . . . it, even to the foundation thereof"
- 29 Containing iodine
- 30 Grandson of Esau; room (anag.)
- 31 The needlebush (Australia)
- 32 Middle
- 33 Burn
- 38 "descended in a bodily . . ."
- 39 "I will . . . up against you a nation"
- 40 "if thou lift up thy . . . upon it, thou hast polluted it"
- 41 The Bible is "Holy . . ."
- 42 Feminine name
- 43 "And the child Samuel grew . . ."
- 46 Salutation
- 47 "he had a . . . , whose name was Saul"
- 49 Canadian province
- 51 A Benjamite I Chron. 7: 12



## THE POWER TO ACHIEVE

(Concluded from page 61)

When a young man becomes truly skilled in a craft, he has an acquisition that is priceless, and he forthwith becomes a power to be reckoned with.

### POWER THROUGH PROPERTY OWNERSHIP

OUR Mormon youth should be encouraged in every possible way to become owners of real property. The financial companies may well afford to encourage our young men into property ownership with all of the liberality compatible with good business. This goes not only for the ownership of the home, but also for that of business property. Real estate bought at a fair price provides an incomparable anchorage. Our young men should want to own properties and do everything in their power honorably to acquire them.

### POWER THROUGH THE CREATION OF WORK

A MAN who, through his initiative, vision, enterprise, and courage builds a factory in which he manufactures a quality product that society needs and in this process makes agreeable work opportunities for men and women, has done a noble thing. His effort is just as important and vital as that of almost anyone in the community. A factory that is properly operated and performing a great public service deserves to stand side by side in importance with the school, and, in some respects, with the Church.

Every reasonable thing that can be done to foster such enterprise should be forthcoming. Our people have long excelled in the professions of medicine, dentistry, law, teaching, and finance. They should now be given every inducement to qualify for leadership in commerce and industry. Therein lies real power. Our own home folk should prepare for this leadership. It requires preparation, vision, courage, and capital, all of which we have or can secure.

### POWER THROUGH AGRICULTURE

NOTHING would help our commonwealth more than a well-trenched, prosperous farming industry. Combined with animal husbandry and poultry, many intermountain farmers and ranchers have achieved a brilliant success.

Our youths will do well to look carefully into the opportunities afforded by agriculture. When the problem of crop distribution has been happily disposed of, farmers should come into their own. The poultrymen have done it; why can't the other divisions of the industry? Much time must be devoted to the study of marketing.

Again, our farm youth must also watch the development of propagating crops with chemicals. It is in the laboratory stage now, but one of these days, out it will come!

There is no more admirable figure in American life than a successful farmer. Right there opportunity beckons to real men who want to be near the earth and who want to serve as the true builders of our commonwealth.

### SUMMARY

FOR years our Church leadership has importuned us of the Priesthood to realize the power that is actually and potentially ours. They have urged us "to rise and shine" and to capitalize that power for good.

Obviously, much of this great

power is spiritual and mental; but a good deal of it also has directly to do with business affairs.

The hour has struck for the youth of the Church to realize this and to go out, in honor, to earn and claim their own!

The Great Executive wants us to want things properly—not for the love of money and property themselves—but for the good that can be done with them by men of power, actuated by the loftiest of Christian motives.

*The challenge is here! May our youth prove worthy of it!*

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# Your Page and Ours

## LET'S SAY IT CORRECTLY

**R**EAL is an adjective: That flower is real; Mary is a real girl. Very is an adverb and as such is used to modify either an adjective or an adverb: We had a very pleasant time at the party; The car was going very swiftly when the light changed.

Dear Brother:

**L**ET me compliment you again upon the fine magazine which you are putting out each month.

(Signed) Harvey Fletcher,  
Director of Physical Research,  
Bell Laboratories, New York.

**W**E wouldn't know how to keep house without the *Era*. It has been a regular part of our home since we were married twenty-four years ago.

Respectfully,  
(Signed) John Thornton,  
Box 586, Blackfoot, Idaho.

FROM DUNEDIN

16 Tennyson St.  
Dunedin, New Zealand  
August 26, 1938.

Dear Brother:

**I** would like to assure you of the good work the *Era* is doing in this end of the "Vineyard" (this is the city Admiral Byrd used as a base during his South Pole Expedition), and express our appreciation for your good work and the way that you are aiding us in our missionary work.

We are doing our utmost to put the *Era* in the homes in place of the detective magazines and other deteriorators of the mind.

May you have continued success in your work and the blessings of the Lord always be the hope of your brother in the Gospel.

(Signed) Elder Del M. Beecher.

3 Nov. 1938  
Dortmund  
Bruckstr. 39/3  
Germany

Dear Editor:

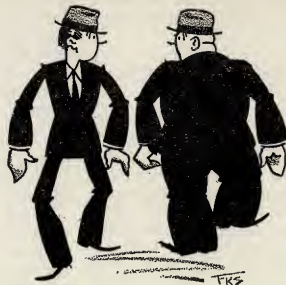
**E**NCLOSED you will find a snapshot taken in front of the Maas Station in Rotterdam, Holland. It shows the missionaries of the West German Mission reading the *Era* as they are waiting to meet their brethren who were arriving later.



WEST GERMAN MISSIONARIES READING THE "ERA" IN ROTTERDAM, HOLLAND. AT THE TIME THE GERMAN MISSIONARIES WERE TRANSFERRED OUT OF GERMANY, IN SEPTEMBER, 1938. TAKEN BY EUGENE H. HILTON, SUPERVISING ELDER OF THE RUHR DISTRICT, WEST GERMAN MISSION.

We certainly do appreciate the *Era* and the closer contact it gives us with the Church and with our loved ones at home. We wish you many years of success in the publication of this fine magazine.

Sincerely yours,  
Eugene S. Hilton.



The portly gentleman had bumped into the rather "lean and hungry Cassius."

"From the looks of you," he said belligerently, "there must have been a famine."

"And from the looks of you," replied the lean one, "you're the guy who caused it."

## INFLUENCE

Father: "Aren't you glad now that you prayed for a baby sister?"

Son (after viewing his twin baby sisters): "Yes; and aren't you glad I quit when I did?"

## POOR MR. SMITH

"You can't see Mr. Smith," retorted the sharp-faced, sharp-tongued woman to the political canvasser at the door.

"But, Madam, I merely wish to find out what party he belongs to."

"Well, then, take a good look at me. I'm the party he belongs to."

## INFLATED

The weighing machine was out of order, but no notice to that effect had been posted. An unsuspecting fat lady clambered on and inserted a penny. Among the curious bystanders was an inebriated gentleman intently watching the dial. The scale registered seventy-five pounds. "My gosh," he whispered hoarsely, "she's hollow."

## ALL FOR CHARITY

Maud: "I'm going to sell kisses at the Charity Bazaar to-night. Do you think a dollar apiece is too much to charge for them?"

Marie: "No, I think not. People expect to get cheated at these charity affairs."

## ANTEDATED

Politician: "Don't forget, the Constitution was written away back in the horse and buggy days."

Voter: "Yes, and don't forget, the Ten Commandments aren't yet out of date, even though they were written back in the horse and chariot days."

## HOSPITABLE SON

Dad (giving Billy a lecture): "Now when I was your size, Billy, I didn't have a big house like this to live in and I didn't have pretty clothes like yours to wear. Why I had to go to bed without my supper sometimes because there wasn't any."

Billy: "Gee, Daddy, ain't-cha glad you're living with us now."

## THE BAIT

The boss called the manager into the office one morning. "I find," he said, "that last year's trading was the best since I went into the business. I know how much hard work you have put in the firm, and, as a mark of esteem, I have made out a check for five hundred dollars in your favor."

The manager beamed his thanks.  
"Yes," went on the boss, "and if next year's business is as good, I'll sign it."



# ANOTHER PAGE



Time turns another page as 1938 becomes 1939. For KSL, this signalizes the end of one momentous year and the beginning of another.

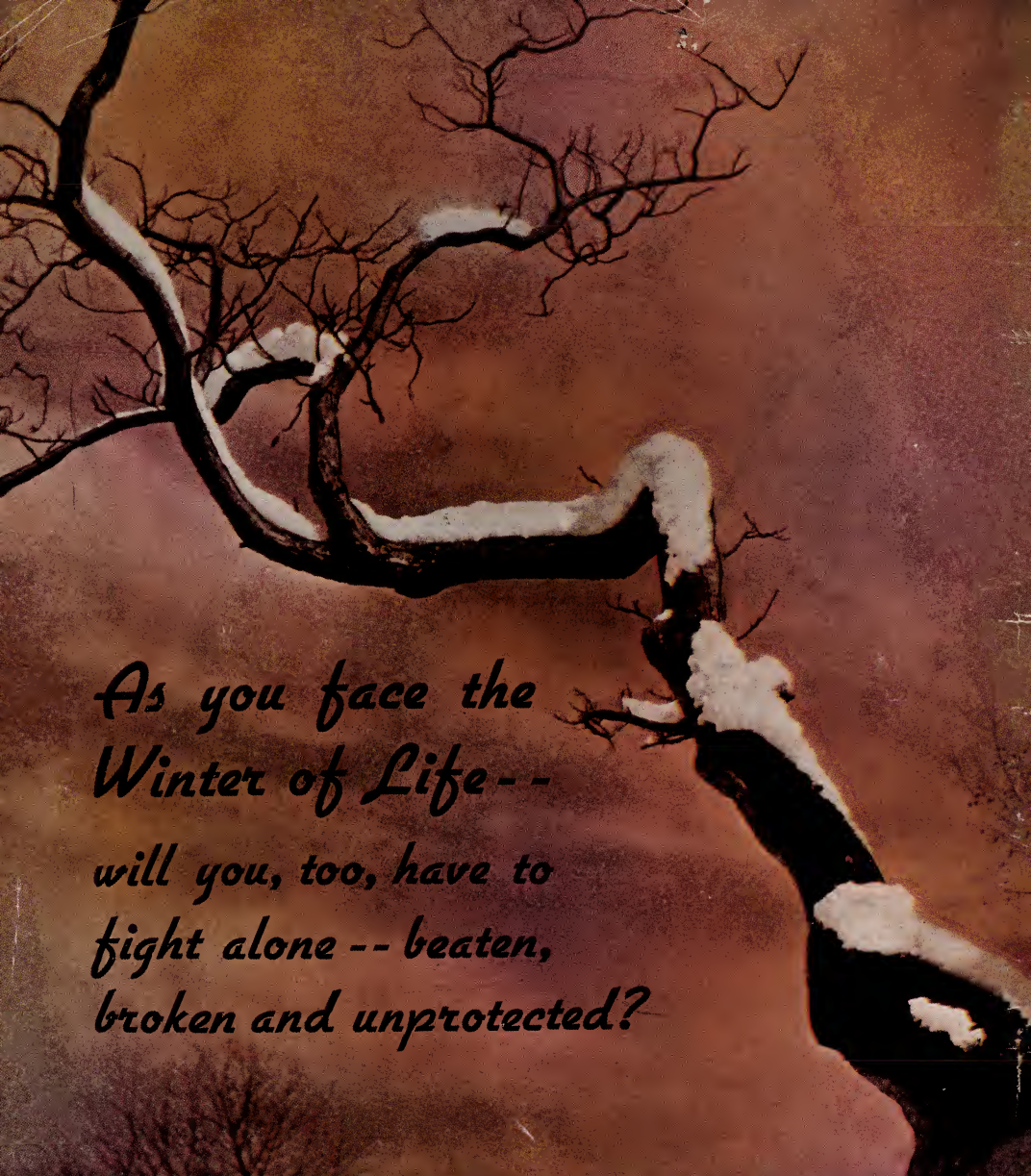
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